

FEDERAL COUNCIL BULLETIN

Vol. 10, No. 5



May, 1927



WORLD GOODWILL NUMBER

What We Chinese Are Struggling For

By T. Z. Koo, of Shanghai

New Currents in Ancient India

By Ralph E. Diffendorfer

How Greece Faces the Future

By Harold C. Jaquith, of Athens

Church and State—as Seen in Mexico

By Francis J. McConnell

Doll Messengers in Japan

**A JOURNAL OF
INTERCHURCH COOPERATION**

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
General Council, Reformed Episcopal Church	Philadelphia, Pa.	May 18-23
General Assembly, Presbyterian Church in U. S.	El Dorado, Ark.	May 19-
General Assembly, United Presbyterian Church	Washington, D. C.	May 23-
National Council of Congregational Churches	Omaha, Neb.	May 25-June 1
General Assembly, Presbyterian Church in the U. S. A.	San Francisco, Cal.	May 26-
Administrative Committee, Federal Council	New York, N. Y.	May 27
Annual Meeting, Northern Baptist Convention	Chicago, Ill.	May 30-June 5
Conference on Women's Interdenominational Work	St. Louis, Mo.	May 31-June 1
Annual Meeting, Association of Executive Secretaries of Councils of Churches	St. Louis, Mo.	June 1-4
General Synod of the Reformed Church in America	Asbury Park, N. J.	June 2
School for Rural Ministers	University of Md.	June 13-24
Editorial Council of the Religious Press	Washington, D. C.	June 14-15
Ministers' Conference of Hampton Institute	Hampton, Va.	June 20-24
American Home Economics Association	Asheville, N. C.	June 21-24
Interdenominational Conference on Evangelism	Northfield, Mass.	June 22-24
International Christian Endeavor Convention	Cleveland, Ohio	July 2-7
National Education Association	Seattle, Wash.	July 3-8
75th Annual Meeting, Huguenot Society of Paris	Paris, France	July 8-9
Evangelical Meeting—Laying of Cornerstone of Calvin Memorial	Noyon, France	July 10
Continuation Committee, Universal Christian Conference on Life and Work	Winchester, England	July 18-23
American Country Life Association	East Lansing, Mich.	Aug. 1-4
Conference of the Fellowship for a Christian Social Order	Hillsdale, Mich.	Aug. 1-27
World Conference on Faith and Order	Lausanne, Switzerland	Aug. 3-21
International Country Life Conference	East Lansing, Mich.	Aug. 4-6
Sunday School Convention, Evangelical Synod	Baltimore, Md.	Aug. 4-10
Biennial Conference, World Federation of Education Associations	Toronto, Can.	Aug. 7-12
Congress of World League Against Alcoholism	Winona Lake, Ind.	Aug. 17-23
General Conference, Seventh-Day Baptist Church	Westerly, R. I.	Aug. 23-28
National W. C. T. U. Convention	Minneapolis, Minn.	Aug. 25-31
National Baptist Convention	Detroit, Mich.	Sept. 7
National Recreation Congress	Memphis, Tenn.	Oct. 3-7
Quinquennial Meeting, Society of Friends	Richmond, Ind.	Oct. 18
Annual Meeting, National Council, Y. M. C. A.'s of the U. S. A.	Chicago, Ill.	Oct. 25-28
Conference on the Cause and Cure of War	Washington, D. C.	Jan. 5-10, 1928
Department of Superintendence, National Education Association	Boston, Mass.	Feb. 25-Mar. 1
International Missionary Council	Jerusalem	April, 1928

FEDERAL COUNCIL BULLETIN

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True and False Patriotism

Is any task before the Church more urgent than to develop a Christian conception of patriotism to take the place of the boastful and selfish thing which has often masqueraded under a patriotic mantle? Loyalty to the land that has given us birth and showered us with blessings should flow in the blood. Patriotism, rightly conceived, is a stimulus to serve something larger than one's own individual ends. It gives rise to the feeling that Robert Burns describes as

"A wish that to my latest hour
Will strongly heave my breast,
That I for puir old Scotland's sake
Some useful plan or book might make,
Or sing a sang at least."

And yet there is a higher loyalty than to the nation which the Church has to inculcate. It is loyalty to Christ, and to the whole human family for which Christ died. The Church can accept the slogan, "America first," only by making it mean first in standing for righteousness, first in appreciating other peoples, first in working for peace, first in service to the world. Surely we cannot go on thinking that it is enough for us as individual Christians to be respectful of others, humble and unselfish, at the same time that as a nation we are contemptuous of others, boastful and self-seeking.

It is a cause for gratification that many of our public schools are now in-

culcating this enlarged view of patriotism and are cultivating a sympathy for other nations. Of this new attitude the observance of World Goodwill Day on May 18 in schools in many parts of the world is a symbol.

Appreciating Other Races

It is hardly possible to overstate how indispensable to the further advance of the Christian movement both at home and abroad is a new appreciation of other races. Unless we can get over our false notions of any inherent Anglo-Saxon superiority, unless we can rise above the racial snobbery toward darker peoples which has been so characteristic of Northern Europeans and Americans, we shall be unconsciously testifying to the impotence of Christianity to create the world unity of which we preach.

Missionaries in Japan tell us that if the Christian people of America could secure a change in the section of our immigration law discriminating against Orientals, it would be worth more than sending hundreds of new missionaries. A leader in India goes further and says that "in certain circles those missionaries who are there now will either mark time until it is repealed, or win the people in spite of being Americans." Bishop Herbert Welch of Korea even declares that "unless we can show more of the Christian spirit in our treatment of aliens, we might almost as well withdraw our missionaries from the Orient."

The problem at the root, however, is not one of any special act or event, but of the whole disposition of the white race to treat other races as inferior peoples. Differences in present development and attainment there obviously are, but it does not follow that these are due to inherent differences in native ability. Contrasted environment and opportunities for education may explain them. What we call an inferior race may be only backward in its de-

velopment. It is conducive to humility for us Anglo-Saxons to recall that Julius Caesar wrote of our ancestors of about twenty centuries ago that "They clothe themselves in skins . . . have wives in common, offer up human beings as sacrifices."

In any case, as Professor D. J. Fleming points out, it is a demonstrable fact that in every other race there are many individuals whose endowment is the equal at least of that of the great rank and file of the white race. In a word, the differences between the several races are far less striking than the variations within each race, so that "if we were wishing to select a hundred people who are to be quite superior to another hundred, one of the most foolish ways would be to choose them by race."

Moreover, when we talk of greater excellence, let us not forget that there are various kinds of excellence. The white race apparently excels, at least at present, in subduing other peoples to its will, in the conquest of nature by science, in developing the material resources of the earth. But are there not qualities also admired by us which are more characteristic of other peoples, than of our over-militarized, mechanized, materialistic, assertive West? How about humility, serenity of spirit, gentleness, spiritual insight? Dare we say that we surpass in these? What peoples excel the Chinese in patience or in loyalty in personal relationships? Who would not acknowledge an almost matchless love of beauty and courtesy in Japan? What race has shown more of sunny cheerfulness, even in hardship, than the African? Who excels the Latin American in powers of imagination? What country has a profounder sense of the reality of the unseen than India?

Surely there is equality among the races in the same sense, at least, that there is equality among the members of the body; all are equally necessary to richness of life in the whole.

How amazingly poorer would be the world's literature—to take but a single aspect of culture—if bereft of some of the marvelous contributions of those whom shallow-thinking "Nordics" would doom to menialism. Probably the most distinguished world figure in literature today, a winner of the Nobel prize, is a representative of the Orient, Rabindranath Tagore. His poems, even when translated from the musical Bengali into our inadequate prose, are a source of universal delight.

To listen to Negro music of haunting beauty or to read some of the exquisite poems written by Negroes is to gain an immensely increased respect for the race. Paul Lawrence Dunbar, a man of pure African blood, so impressed William Dean Howells that he wrote:

"I said that a race which had come to this effect in any member of it had attained civilization in him, and I permitted myself the imaginative prophecy that the hostility and the prejudices which had so long constrained his race were destined to vanish in the arts; that these were to be the final proof that God had made of one blood all nations of men."

Two Sides of One Gospel

The Church has long insisted—and rightly so—that the fullest fellowship between man and man is not experienced apart from fellowship with God. Any abiding sense of human brotherhood has to rest upon the conviction that there is in the universe an on-going purpose of love which makes it worth while to strive to make love supreme. The foundation has to be laid also in that profound respect for human personality which arises from conceiving man as having a divine origin and divine possibilities. Beneath the fact of brotherhood lies the deeper fact of Fatherhood.

But it is no less true—though less recognized—that the fullest fellowship between man and God cannot be experi-

enced apart from fellowship with men. If God is love, outreaching love for all men, as Jesus Christ revealed Him to be, then any valid experience of oneness with Him must inevitably be also an experience of active, serving love for others. An early interpreter of Jesus put this in unforgettable language: "If a man say, I love God, and hateth his brother, he is a liar." It is impossible to attach any less meaning to these words than the plain truth that no experience is entitled to be called fellowship with the Father unless it is associated with love for all the Father's children.

What a flood of new light is thus shed on certain doctrines which some in our generation may have thought were losing their force. Sin, for example. If anyone assumes that the idea of sin holds less of reality than formerly, he must be strangely forgetful of the ideal of fellowship. Let him once recognize that the will of God, as Jesus sets it before us, is to bring all men into fellowship with Himself and thus with one another, and he will become poignantly aware of the blighting fact of human sin. For whatever stands in the way of such fellowship, or disrupts or weakens it, is sin—black and ugly and ruinous of human happiness. Indeed, how many things now appear in the catalogue of awful sins that we had not recognized before as belonging there! All our participation in economic arrangements which rob any of God's children, our brothers, of their opportunity for the most abundant life, is sin. All discrimination against men of another color, God's children and our brothers, is sin. All acquiescence in war, dooming to destruction those who are equally with us children of the one Father, is sin. When a man comes to see that he is related to God, not as an isolated individual, but as a member of the society which is God's family, he cries out with new conviction, "God be merciful to me, a sinner!"

Federal Council Sends Representative to Flooded Area

AS SOON as the gravity of the Mississippi flood became evident, Dr. Worth M. Tippy, who represented the Federal Council of the Churches in the Florida disaster, left for the South to report on the conditions, and to study the situation of the churches.

Dr. S. Parkes Cadman, President of the Federal Council, issued a statement urging unqualified support of the Red Cross drive for aid for the flood sufferers by all churches throughout the United States. He said, in part:

"The Mississippi catastrophe, which is now at its worst, beggars description. Hundreds of thousands of our fellow-citizens have had their homes ruined, their crops destroyed, their live stock drowned, their business and incomes stopped. The toll of life is great, and will be greater, and now the menace of pestilence threatens a vast area. The populations of hundreds of towns and villages are homeless and shelterless. It is a call to the best that is in us, and demands that everyone should give quickly and generously. Let even the children give."

Dr. Tippy Reports on Conditions

After visiting refugee camps near Memphis, Dr. Tippy wired to the Federal Council that "understanding of the magnitude of the disaster increases every hour." He reported that "aid in great amounts must come from outside the inundated area."

The message from Dr. Tippy was in part as follows:

"The understanding of the magnitude of the flood disaster increases in this section every hour. I visited a refugee camp today and it taught me more than any amount of statistics.

"The Negroes are the greatest sufferers. I saw them—husbands, wives, children and aged people—huddled together. Practically all have lost hogs and poultry, their standby for meat and eggs. They have practically nothing left, and since this year's crop is being ruined, they have little prospect for the year.

"Hundreds of towns and small cities have no water, or only contaminated water. All food for man and beast must be shipped in. A vast area is in financial straits as the waters subside. A plague of insects will doubtless follow, and scourges of malaria and dysentery, and, unless immunization can succeed, smallpox and typhoid.

"Aid in great amounts must come from outside the inundated area, in addition to what the seven states affected by the flood can do, are doing heroically and will do to their limit. The things of immediate and overwhelming importance are rescue, food, shelter, medicine, nurses, sanitation and immunization against pestilence

while the waters are subsiding. Then there will be a demand for vast sanitation projects, restoration of buildings, return of people to their homes, care of the sick and injured. The whole immense problem of rehabilitation will have to be faced, and this is doubly difficult because the population is rural, and scattered over plantations in some of the most inaccessible parts of the United States."

THE CHURCH AND PUBLIC AFFAIRS

On the evening of April 18, a dinner conference on the Relation of the Church to Public Affairs, attended by a group of laymen, was held at the Yale Club, New York. The speakers were Dr. S. Parkes Cadman, President of the Federal Council, and Dr. Robert E. Speer, a former president. Honorable Carl E. Milliken presided.

Commenting on recent criticisms made of the Churches and of the Federal Council for their activities in relation to social and international questions, Dr. Cadman said:

"The Church must expect to be criticized if it is to count for anything positive and definite in the world today. Let it not be deterred by criticism. It is the business of the Church to create a monarchy of public opinion which will demand that all actions of government be in accord with the highest Christian ideals."

Dr. Speer emphasized the difficulty in arriving at clear definitions as to just what is the function of the Church. He held that there are many duties which a Christian man should fulfill through other agencies, such as the family and the State, and that the Church should concentrate upon those tasks which are most peculiar to it. In discussing the functions of the Church in relation to public affairs, he suggested the following:

1. First of all, to produce a high type of character. To the extent that the Church really does this, it will profoundly affect all public affairs.

2. To bear witness to the principles on which a righteous society has to be built and thereby to supply a conscience for the state and the world. To proclaim these spiritual principles will require more than abstract discussions. If they are to lay hold of society with power, their meaning must be revealed in the attempt to make earnest with concrete practical issues.

3. To speak in behalf of those who are too weak to speak for themselves and at all times to stand absolutely for religious liberty.

4. To keep alive the spirit of hope in the world, based on the Church's faith in the good purpose of God for human life.

Doll Messengers of Friendship Make Profound Impression in Japan

BETTER than any words of ours are letters and dispatches from Japan reporting the almost unparalleled effect of the arrival of the 13,000 doll messengers of friendship sent from American children in accordance with the Federal Council's plan.

The Vice-Minister of Education, Mr. Matsuura, writes from Tokyo:

"The scene of the presentation of the American dolls . . . by small children of both countries was very touching and beautiful. Forty-nine sweet American girls, each carrying a doll in her arms, came out on the platform and handed the dolls over to as many of the Japanese children, who came in from the opposite entrance. Miss Betty Ballantine, daughter of the American Consul-General in Tokyo, addressed the Japanese children with a message of friendship; and Miss Yukiko Tokugawa, granddaughter of Prince Tokugawa, thanked her on behalf of the Japanese children. There was also singing of songs to welcome your dolls. The American children sang a doll song in English, while Japanese girls sang a welcome to your dolls in Japanese.

"The large hall was crowded with guests to its full capacity. . . . Especially the presence of seven of Their Imperial Highnesses was a great honor to us. They were Princess Takeda, Princess Asaka and her sister, Princess Kitashirakawa and her two sisters of our Imperial Family, and Princess Ritoku of Chosen. Besides, there were Mr. Okada, our Minister of Education, Baron K. Shidehara, Minister of Foreign Affairs, Marquis Komura, Baron Y. Sakatani, Governors Hiratsuka and Ikeda of Tokyo and Kanagawa prefectures, and other high officials.

Before I close this letter I have to repeat that the reception was a great success, which reflects that your noble project is warmly appreciated by us all. It is my firm belief that this kind of thing will



VISCOUNT SHIBUSAWA ATTENDS A TEA CEREMONY FOR THE AMERICAN GUESTS

bring better understanding and warmer friendship between the nations of America and Japan."

The Osaka Y. M. C. A. writes:

"Taking it all in all, you are certainly to be congratulated on the tremendous success of this undertaking. The Japanese people have cooperated in it one hundred percent. The distribution of the dolls has been so wide that it has apparently reached to the far corners of the country (including Korea). The demonstrations in official buildings and department stores, together with the very liberal space given by newspapers, have made of it a national event. You are all to be congratulated."

Mrs. D. W. Learned, of Kyoto, says:

"The thrill of anticipation and preparation for welcoming the sweet little guests from America was felt all over Japan for weeks before the great event. The Press did its part finely as a medium for spreading the contagion of friendly interest till the heart of Japan was aglow with warmth and its face wreathed in smiles when, on the Third, the final welcome took place. There never was anything so catching. It is hard to say whether children or grown-ups were most enthusiastic; at any rate it was genuine, and Japan responded warmly, heartily, to this token of American friendship."

From Yokohama:

In his speech at the Yokohama Doll Ceremonies, Mr. Sekiya, representing the Department of Education, said that dolls always make people have smiling faces and if all the smiles of Japan are added to all the smiles of all America, he thinks enough smile infection will be produced to make the whole world smile.

From Tokyo:

"I am sure if you could feel the radiation of goodwill and good spirit that has been created in every part of this empire you would feel it has not been in vain."



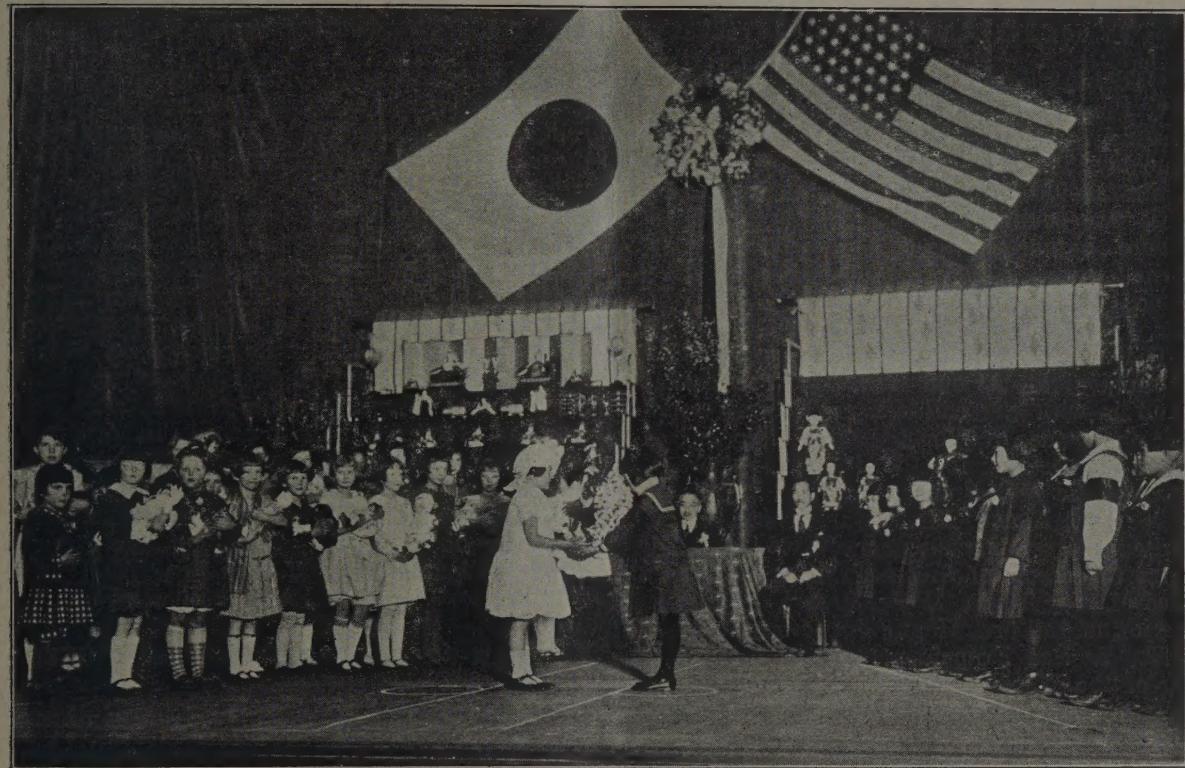
AMERICAN DOLLS FIND JAPANESE HOMES



AMERICAN DOLL MESSENGERS ON EXHIBITION AT MITSUKOSHI, TOKYO



JAPANESE THRONGS VIEWING THE DOLLS



Miss Betty Ballantine presents the first doll with this greeting: "I am pleased to bring you messages from the children of America and to tell you how much they would like to be with you at your Dolls' Festival of today. They have sent these dolls hoping that you will welcome them into your homes. We know they will be happy with you, and we would like to have you teach them the charming manners and customs of your country. The American children here today will be glad to tell the children of America of their many friends in this land and of how kind you have always been to us."

Letter from a Governor—Wakayama, Japan:

"The beautiful dolls, the messengers of friendship from your children, arrived at Wakayama-shi Station yesterday, where they were welcomed by more than one thousand school children—each holding the flags of your country and ours. . . .

"I had the letters which the dolls brought rendered into Japanese and am going to exhibit the dolls and their letters to the public in the Exhibition Hall of Wakayama Products, the most beautiful building here in this city. . . .

"Let me take the liberty of expressing my heartfelt thanks for your grand work."

"Sincerely yours,
K. Hasegawa."

The Osaka Mainichi says editorially:

"There is no need to comment on this splendid plan of sending 'Doll Messengers of Friendship' for it will go a great length toward cementing a friendly sentiment between the young people of the two nations. We believe that when the lovely messengers arrive the whole juvenile world of Japan will clap its hands in joy and gratitude. The Japanese children will not be slow to express their appreciation in the best manner in their power. Let children first be friends and international friendship will be everlasting."

From the American Ambassador:

Honorable Charles MacVeagh, the American Ambassador to Japan, reported to Honorable George W. Wickersham, of the Federal Council's Commission on International Justice and Goodwill, as fol-

lows:

"The effect of the doll messengers to Japan was very profound. The project was one of the most valuable expressions of national good feeling which I have ever met."

From Baron K. Shidehara, Minister of Foreign Affairs, on April 18:

"I desire to add my very high appreciation of your recent undertaking for the gift of American dolls to Japanese children on the occasion of the Dolls' Festival in this country.

"These little messengers of friendship and love have created profound impression in a wide circle of Japanese homes, and I hear from all sides expressions of joy and gratitude."

Sentiment perhaps, but it is out of anti-Japanese sentiment, fostered by very trivial things, that there have come such grave international stumbling-blocks as the Japanese Exclusion Act. It is out of little unreasoned emotions that friendship or enmity between peoples is built up. And the way the children respond shows the psychological correctness of the proposal.

One little girl wrote to the New York Headquarters, "Dear Friendship Company." That is what it has been. We are glad of all the stock we have taken. Only the years can show how large are the dividends of international goodwill among children here and there.

“World Goodwill Day” to be Widely Observed

WORLD peace is more a matter of attitude than of politics. With mutual suspicion existing between France and Germany in by-gone days, it was only natural that fortresses and armies should mark the dividing line between these two countries. With goodwill and confidence obtaining between Canada and the United States there has been and continues to be no need for fortresses or armies on the border line.

The logical place to begin the campaign for an unprejudiced and friendly international mind is with the children and young people. The observance of World Goodwill Day is being made the occasion for the promotion of such a sympathetic understanding.

To Dr. Elmer Ellsworth Brown, former United States Commissioner of Education, belongs the credit of first suggesting the observance of May 18 as “Peace Day” in commemoration of the first Hague Conference, May 18, 1899. At San Francisco, in 1923, at the meeting of the World Federation of Education Associations, the educational representatives of 42 countries took over the responsibility for the annual observance of this “Peace Day,” changing the name to “World Goodwill Day.”

Goodwill Day is now being observed around the world—particularly in public schools and other educational institutions. The Junior Red Cross is cooperating in the celebration by encouraging an exchange of correspondence between the school children of various nations. In many high schools in our own and other countries seniors and other students write messages to the students of foreign cities. These messages are sent to the school authorities of the city chosen, the letters are translated and issued to the pupils of the community.

Ever since 1922 the children of Wales have been broadcasting a wireless message of friendship to the children of the world. The text of the message to be transmitted on World Goodwill Day of this year is as follows: “We, boys and girls of the principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another. Long live the League of Nations—the friend of every mother, the protector of every home, and the guardian angel of the youth of the world.”

The churches in America, chiefly through the young people’s societies, are adding the force of religion to this movement. This is being done through the observance of International Goodwill Sunday. On May 15, the Sunday immediately prior to World Goodwill Day, there will be held in many parts of the United States community mass meetings of young people for a consideration of the particular responsibilities of Christian youth in the attainment of world justice and peace. The Committee on World Friendship Among Young People, of the Federal Council’s Commission on International Justice and Goodwill, is sponsoring this program, and, as was the case last year, the Christian Endeavor, the Baptist Young People’s Union, and the Epworth League, and other young people’s societies and student organizations, are cooperating in the observance of this day.

GERMAN PEACE WORKER IN THE UNITED STATES

Professor D. F. Siegmund-Schultze, of the University of Berlin, one of the foremost leaders in social work and in international friendship in Germany, was the guest of honor during April at several gatherings of the Federal Council of the Churches, the Church Peace Union and other bodies. On April 19 he met with the secretariat of the Federal Council to discuss practical problems of common interest.

Among the comments made by Professor Siegmund-Schultze as to present trends in Germany were the following:

“Many in Germany are giving up church membership and are turning to a sort of nature religion, although even those who are separating themselves from the churches are deeply interested in the Christ.

“The mystical appeal of Catholicism is strong with many persons. Aside from this, the organizations exerting the greatest influence today are of the simpler sort, such as the Society of Friends.

“The institutional work of the churches makes, perhaps, the strongest appeal to Germans today. In this field we have much to learn from American churches, and it is to study the social work done here that I came to this country.

“The churches everywhere are too slow in recovering from the spirit of war and the tendency to uphold whatever the State dictates.

Except in certain shipbuilding and large business circles, which cannot forgive, there is no longer any real feeling against the United States in Germany.”

New Cooperation Among Cooperative Agencies



MRS. JOHN FERGUSON, MRS. ORRIN R. JUDD, AND MRS. D. EVERETT WAID

ON MAY FIRST the Home Missions Council and the Council of Women for Home Missions, which henceforth will together constitute the Council of Home Missions, closely associated with the Federal Council of the Churches, moved their offices to 105 East 22nd Street, New York, occupying a part of the space held by the Federal Council.

The new arrangement will provide for constant conference in the making of all plans and for effective cooperation in carrying them out. Under this arrangement the Council of Home Missions names five representatives upon the Administrative Committee of the Federal Council. The five who have been thus designated to represent the Home Missions Council are: Dr. Charles L. White (Baptist), Rev. John McDowell (Presbyterian), Rev. Ernest M. Halliday (Congregational), Mrs. D. Everett Waid (Presbyterian), and Mrs. Orrin R. Judd (Baptist).

Mrs. John Ferguson, President of the Council of Women for Home Missions, has been for

some time a member of the Federal Council's Administrative Committee.

One of the most significant aspects of the new plan of closer relationship is that a more united approach to the field will now be possible. In the development of interchurch cooperation in the states and in local communities, both the Federal Council and the Home Missions Councils have long had a common interest. Both have made important contributions to the building up of cooperative programs throughout the country. When certain states were regarded as distinctively "home mission" areas and other states were thought of as self-supporting and self-directing in their religious work, separate approaches by the representatives of home missions to the one, and by the representatives of the Federal Council to the other, created no serious confusion. As time went on, however, the division of the map became less and less possible, and the necessity for a united approach to the whole field became imperative.



DR. CHARLES L. WHITE, DR. ERNEST M. HALLIDAY AND DR. JOHN McDOWELL

Northfield Conference on Evangelism

THE Conference of the Commission on Evangelism of the Federal Council of the Churches will be held at the Northfield Hotel, East Northfield, Mass., June 22-24. For several years this meeting has been an outstanding one in the religious life of the secretaries of evangelism and their associates in evangelistic work. Last year Dr. George C. Pidgeon, moderator of the United Church of Canada, and Dr. Robert E. Speer gave most inspiring addresses concerning personal religious life. Many hours were spent in heart-to-heart conferences. General plans for the work for the year were also carefully wrought out.

This year promises to be one of even greater importance. It is expected that several outstanding church leaders will be present, but doubtless the most important work will be that which comes from personal heart-searching and consecration. Vital plans will be proposed concerning organized evangelistic effort throughout the country, the prayerful study of the word of God in concerted action, the development of the spirit of worship and the conserving and enriching of church membership.

Northfield furnishes an ideal place for such a fellowship, both because of the charming setting among the hills and because of the stamp left on its life by Dwight L. Moody.

Dr. C. W. Gordon (Ralph Connor) is already announced as one of the leaders.

Easter Marked by Large Ingatherings

In harmony with the program of cooperative evangelism which was adopted by representatives of the communions affiliated with the Federal Council and by city federations of churches, nearly all the communions throughout the country made a special effort for an Easter ingathering. In many cities union noon meetings were held in some downtown church or theatre during the entire pre-Easter period. During Holy Week such services were held in most of the cities of the country. Good Friday was observed by services in many cities under the auspices of the federation of churches from noon until three o'clock. In some cities these services were held simultaneously in as many as a score of churches and theatres. This practice was far wider this year than ever before. This period also marked the culmination of the Bishops' Crusade on the part of the Protestant Episcopal Church, which marks a new era in the evangelistic life of that communion.

It is too early to make a tabulated list of the results which were achieved by these meetings and the numbers which were received into the churches. The following reports from different

sections of the country will serve to indicate the general trend:

The Chicago Church Federation reports that the largest increase in the history of Chicago churches was registered for the year ending Easter Sunday. "It is probable," writes Secretary Mee, "that the Chicago church year now closing, from Easter to Easter, will show a gain of more than 10,000 more new members than last year revealed. We expect the twenty or more denominations to show at least 65,000 new members received during the last year. All churches would probably register an increase of around 100,000. Since the churches began to adapt their programs to modern city needs the membership has been growing much faster than the population at large. There were seven weeks of Lenten services held in the Loop."

Dr. T. S. Ragsdale, Presiding Elder, Methodist Episcopal Church, South, Nashville, Tenn., reports: "Since October 15 there have been received into our twenty-four Methodist churches in Nashville 15,000 members. Of these 650 were received on Easter Sunday. This is the largest Easter Ingathering we have had since 1920."

Dr. William L. Mudge, Executive Secretary of the Pennsylvania Council of Churches, reports: "In the State there has undoubtedly been a larger increase than the previous year. Philadelphia, Altoona, Pittsburgh, Kingston, Warren, Erie, and Vandergrift had large results. In the small town of Alexandria, with a population of 800, there were 111 accessions."

Dr. S. S. Hough, reporting for the United Brethren in Christ, says: "The reports of ingathering on confession of faith, leading up to Easter, have been very encouraging this year, beyond that of a year ago. Some of our Dayton Churches have received over one hundred each on confession of faith."

In Kansas City 166 churches reporting their Easter status show 11,473 additions to their membership during the year, and a total membership of 80,084, with a Sunday School attendance Easter morning of 62,651. The reports are the largest ever made in the city. The Sunday school attendance, for instance, is 8,733 in excess of last year's figures. CHARLES L. GOODELL.

As a service to the religious press and its readers throughout the country the Federal Council's Commission on Evangelism secured a series of special devotional meditations for use week by week during Lent. They were prepared by Dr. George C. Pidgeon, the first Moderator of the United Church of Canada, and were used by a large number of the publications associated with the constituent bodies of the Federal Council.

A Study of Rural-Urban Conflict

THE Department of Research and Education of the Federal Council is cooperating with the Industrial Relations Committee of the Chicago Federation of Churches in what promises to be a unique and significant study of the rural-urban conflict, as illustrated in the production and distribution of milk in the Chicago dairy district.



PROFESSOR ARTHUR E. HOLT,
Chairman, Committee on Industrial
Relations, Chicago Church Federa-
tion.

those aspects of the situation with which churches in the area are concerned.

There has been an acute conflict of long standing in the area, in which organized farmers, organized distributors, their employes and the consumers of milk (i. e., practically everybody) are involved. There have been serious "milk strikes" during the past few years. Rural pastors are particularly concerned because many of their members are involved in the matter. The moral issues involved will be presented to them and to the city pastors. It is also planned to put the material into the hands of student pastors serving rural churches.

The elements in the Chicago situation are present in and around every large city in the United States, and this research report (like others of the Council) should provide good teaching material in social ethics courses throughout the country.

Before being approved by the Federal Council's Administrative Committee at its April meeting the plan for the study was approved by all those responsible for rural church work in the various denominations which make up the Federal Council's constituency, and also by those responsible for the rural work of the Y. M. and Y. W. C. A.

Practising the Unity We Already Have

By REV. I. D. WARNER

Part of an address at the

Ohio Pastors' Convention

DEAN INGE, in spite of his pessimism, has much wisdom to his credit, but he was never wiser than when he said that there is a deep and true sense in which the unity of the Church has never been broken. We must all concede that there is a precious faith which overreaches all our sects in which we live and move and have our being.

God is our Father, and men who have God have all things in common. The vision of God in Christ is a common consecration, and to know Him is not only to have life everlasting; nay more, to know Him is to rediscover this unbroken unity, to realize our fellowship and to understand and love one another better.

We have our differences, but let us not permit them to hinder us in the larger fellowship. Differences are to be expected; they are unhappy only when they sharpen tempers and mar fellowship. We may keep our traditions; we may hallow them; but let us keep in our hearts the words of the Lord Jesus, "Ye do make the will of God of no effect by your traditions."

You have read the stories where some great catastrophe like a flood swept down upon a wilderness, and the lions, tigers and lambs in a great company came forward and forgot their personalities in the presence of a common peril. I think the perils of the Church and the world

are so great we had better forget to eat one another and attend to the job at hand. The recognition of the fact is being forced upon us, that we cannot cope with our problems unless there is a closer cooperation of the Christian Churches.

Augustine of Canterbury was right when he said, if we are to take a whole nation for our parish, we must take a whole Christ for our salvation, and a whole Church for our fellowship. Exclusiveness must be ended. Henceforth, we must think in terms of one Christianity, in the assurance that what Christ does for individuals, He can do for State, the Nation and the world. Thank God, at the center of our common faith, there is a Personality in whom the Church can find its unity. George Eliot was right—"What we believe divides, whom we believe unites."

We hail with joy the dawning of that good day when strife and discord shall die out of the world, after having first died out of the Christian Church.

"A sweeter song shall then be heard,
The music of the world's accord,
Confessing Christ the inward word.

"That song shall stretch from shore to shore,
Our faith, our hope, our love restore,
The seamless robe which Jesus wore."

Anti-Lynching Honor Roll

THE fifth annual Honor Roll of states free from lynchings has been issued by the Commission on Race Relations of the Federal Council of the Churches. It constitutes a direct challenge to redoubled efforts to arouse public opinion against lynching, in the judgment of church leaders.

"Five states formerly on the Honor Roll had to be removed this year because of the reappearance of mob murder within their borders," says the report accompanying the Honor Roll. "One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which were free of the evil in 1925, but which lost their places on the Honor Roll because of lynchings during 1926, are Kentucky, South Carolina, Tennessee and Texas."

"The year 1926 was a great shock in the campaign of the churches to make America a 'lynchless land,'" according to a statement made by Rev. Peter Ainslie of Baltimore, Chairman of the Executive Committee of the Federal Council's Commission on the Church and Race Relations. "Many church leaders," he said, "recognize the increase in the number of victims in 1926 as a direct challenge and are redoubling their efforts to arouse public opinion to stop mob murder in America. There was a total of 30 persons lynched in 1926, which was 13 more than in 1925 and 14 more than in 1924."

"The total number of states free of lynching in 1926 was 38, which was the same total as in

1925 and in 1924, and one fewer than the total number without lynchings in 1923. The number of states in which lynchings still occurred in 1926 was 10; the same number as in 1925 and in 1924; the number having lynchings in 1923 was 9."

The list showing the states free from lynching in 1926, in classified groups over periods of years, is as follows:

States that have NEVER had a record of a lynching: Massachusetts, New Hampshire, Rhode Island and Vermont	4
Additional states that have no record of a lynching since 1886: Connecticut, Maine and New Jersey	3
Additional states which have no record of a lynching during the past twenty years: Delaware, Michigan, Wisconsin, Nevada	4
Additional states which have no record of a lynching during the past fifteen years: Idaho, Indiana, Iowa, Maryland, South Dakota	5
Additional states which have no record of a lynching during the past ten years: New York, North Dakota, Oregon, Pennsylvania	4
Additional states which have no record of a lynching during the past five years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, North Carolina, Washington, West Virginia and Wyoming	11
Additional states which have no record of a lynching during the past two years: Oklahoma and Illinois	2
Additional states which have no record of a lynching during 1926: Alabama, Louisiana, Missouri, Ohio, Utah	5
Total states free of lynching in 1926	38
Total states still having lynching in 1926	10
Total number of lynchings in 1926	30

Church Women Confer on Interracial Problems

CHURCH women of both the Negro and white races in the region of Philadelphia, through the promotional efforts of the Church Women's Committee on Race Relations—the women's division of the Commission on the Church and Race Relations of the Federal Council—will come together on May 13, at the Woolman School, Wyncoate, Pa., for consideration of interracial problems.

The Conference at Wyncoate opens on Friday evening, May 13, and will be carried through Sunday noon, May 15. The delegates will bring to the conference a picture of the conditions in their respective localities as they affect white and Negro women in employment; public facilities as they are provided for the use of both races; conditions in housing, health, education; the programs of the individual churches for interracial betterment, as well as the personal experience of church women in interracial activities will be discussed in open forum. Experts on the chosen topics will lead the discussions. It is felt that the exchange of experience in meeting

these conditions may aid in further development of the programs of the various women's groups in the churches.

The delegation will draw together home mission societies, women's auxiliaries, synodical societies, church unions, Y. W. C. A. groups, and fraternal bodies, including the National Council of Jewish Women and the Department of Welfare of the State of Pennsylvania.

Similar conferences will be held from time to time in other localities, in accordance with a plan being developed by the Church Women's Committee on Race Relations.

The April issue of *Religious Education* (Chicago) appeared in two parts, the extra section being devoted to an appreciation of Professor George A. Coe, who is just retiring from active teaching. Copies can be had at twenty-five cents each. This record of Professor Coe's service will be of deep interest to workers in the field of religious education.

INTERNATIONAL GOODWILL

(Continuing the Bi-Weekly
International Justice



Leaflet of the Commission on
and Goodwill)

Shall America and France Outlaw War?

AN OPPORTUNITY has come for the United States to give practical effect to its oft-repeated declarations in favor of world justice and peace. "The outlawing of war" is a phrase with which the people of America are thoroughly familiar. It has fallen from the lips of presidents, senators, lawmakers, editors, teachers and preachers. The Locarno treaties that provided for the outlawing of war between France and Germany were hailed in America as the most significant advance toward world peace since the signing of the Armistice.

It is now proposed that a similar treaty be entered into between France and the United States. And who is it that has sponsored this proposal? None other than France's Foreign Minister, M. Briand. On April 6 in an Associated Press address to the American people M. Briand declared that France would be willing "to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between these two countries." Continuing, he said, "The renunciation of war as an instrument of national policy is a conception already familiar to the signatories to the Covenant of the League of Nations and of the Treaties of Locarno. Every engagement entered into in this spirit by the United States toward another nation such as France would contribute greatly in the eyes of the world to broaden and strengthen the foundations on which the international policy of peace is being erected. These two great friendly nations, equally devoted to the cause of peace, would furnish to the world the best illustration of the truth that the immediate end to be attained is not so much disarmament as the practical application of peace itself."

M. Briand's words should not be permitted to go unanswered. Particularly does the responsibility for giving recognition to this noble utterance devolve upon the churches of America and their millions of members. Church councils and assemblies that are meeting in annual session within the next few weeks would do well to give answer to M. Briand. Such exchanges of opinion would have no official standing, to be sure, but they would tend to create a public opinion favorably disposed toward the writing of an outlawry of war treaty.

The fact that Congress is not now in session makes it all the more necessary that the churches

of Christ in America shall give wide circulation to the proposal of M. Briand.

It will be recalled that the sixth plank of the Federal Council's peace platform for 1927 declares that "The United States should join with other nations in declaring aggressive war a crime under the law of nations." We now have a golden opportunity to make good this high resolve. Let the beginning be made with France. If we cannot outlaw war in a single sitting, what is to hinder us from beginning where we are and, taking France at her word, urging our Government to begin negotiations toward the writing of a compact for the perpetual outlawry of war between that country and our own? No complications with the League, no relation with the Permanent Court of International Justice are involved in what M. Briand proposes. It is simply that the two peoples shall agree by treaty not to kill one another in the event of a future dispute. Could anything be more reasonable? Could anything be more un-Christian than to reject such a proposal?

The Missionary Situation in China

Many indications show that the Christian missionary enterprise in China is bound to go forward, notwithstanding the predictions of certain foreign newspaper correspondents to the contrary.

A cable from the Foochow Mission of the Methodist Episcopal Church, dated April 11, declares that a "strong Christian group consciousness" is emerging out of the turmoil and confusion of the present hour. It was further stated in this cable that the Chinese "earnestly desire closest continued missionary cooperation." This looks like anything but a retreat!

A cablegram from Dr. J. H. Franklin, Secretary of the American Baptist Foreign Mission Society, and Chairman of the Federal Council's Committee on Relations with the Orient, dated Shanghai, April 12, 1927, gives an important sidelight on conditions there:

"While the situation gives great cause for concern for the mission work, and while the present disturbance is extending and is exceedingly serious still, eventually it may give opportunity for desirable reconstruction of the work with larger Chinese direction. Chinese are at present conducting the work in all stations in East China except the schools at Kinhwa. Soldiers have occupied a few chapels, but the

churches continue services. The Executive Committee of the Chekiang Baptist Association (Chinese) held unusually successful meetings in Ningpo during last week. Missionaries participated. Relations were the very best between the Chinese Christians and the missionaries. Fellowship was deepened. They do not desire that missionaries withdraw. . . . Trust God, the Chinese Christians and the missionaries. God is in the storm."

President Ray Lyman Wilbur of Stanford University, in a recent letter to the Foreign Missions Conference, said, "A prominent Chinese, when asked by me the source of the new social activities evident in Chinese life, told me that he could think of no single recent social advance in China which had not had its inception either from a mission or missionary, or from some Chinese who had come in contact with Christian influence." It is not unreasonable to affirm that this sentiment is cherished by many of the younger Chinese, particularly by those upon whose shoulders there rests the responsibility of the new China.

The more representative of the native Christian Chinese leaders sincerely deplore the excesses to which some of the undisciplined elements of the army have gone in their rush toward independence and national sovereignty. Shortly after the Nanking incident Mr. C. Y. Cheng, General Secretary of the Chinese National Christian Council, sent the following cable to America, "I am convinced that Chinese Christians greatly regret the unexpected anti-foreign outbreaks in Nanking and other cities, which are directly opposed to the best aspirations of the Chinese people. The Christian attitude shown by the missionaries is above praise. We earnestly request our Christian friends in America to continue their trust in the Chinese people and to pray for us in this time of national reconstruction."

The above quotations cannot but reinforce the conviction that the missionary project in China rests on a secure foundation. Great changes will doubtless have to be made in missionary procedure, but that the Christian cause in China will be submerged or permanently retarded is unthinkable.

Educators and Missionaries Urge Independent Military Action in China

Misgivings regarding the cooperative naval and military policies of the United States and other powers in the Chinese crisis have been expressed by a representative group of educators and missionaries who were recently in China, but who are now residing in the United States. In a recent open letter to President Coolidge the signatories, who included John Dewey, professor in the Chinese national universities; Paul Monroe, director of the School of Education of

Teachers' College, Columbia University, and Chairman of the Board of Shantung Christian College and Peking Union Medical College; Arthur Rugh, Religious Education Secretary of the Chinese Y. M. C. A.; Edward A. Hume, President of Yale-in-China; Dr. Harry Emerson Fosdick, who has lectured in China; Daniel Kulp, Professor of Sociology at Teachers' College and author of "Village Life in South China"; and Nathaniel Peffer, journalist; proposed the four following principles to guide the United States in its future military policies with regard to China:

"1. To retain command of our own forces and to use them only to bring American lives out of danger. Except for this purpose, why should we not keep our gun-boats out of the civil war zone on the Yangtse River, even if that means evacuating our citizens from Hankow as we have already evacuated them from north of Hankow? Why should we escort merchant ships of our own or any other nation through the zone of the civil war?

"2. To inform our citizens who participate in the International Settlement at Shanghai that, if they insist on acting as an independent body, they must conduct their own wars without any support from this Government.

"3. To return to the traditional American policy of genuinely independent diplomatic communications with China. The policy of 'identic' notes and joint action necessarily involves compromise somewhere, and recent events show that this usually means conceding something to those who have been historically more dependent upon the use of force in international relationships than have the American people. Having seen something of the effect of threats and use of force in China, we are in a position to affirm that, whenever the United States is associated with such a policy, our influence weakens and the possibility of our friendly helpfulness is diminished.

"4. To accept the Nationalist offer of a joint commission to establish responsibility for attacks on Americans at Nanking. We are dealing here with larger realities than a move on the diplomatic chessboard. This proposal also represents both the old Chinese desire to adjust disputes by the appeal to reason and the new Chinese determination to submit no longer to unilateral terms dictated by the Western powers. If our evidence is incontrovertible, should we not welcome an opportunity to establish that fact before the world? At this stage of the movement to substitute judicial procedure for force in the settlement of disputes between nations, can we afford to insist on being judge, jury and executioner in our own case?

"There can be no question among those who know the new China, that at this concrete point we stand where the roads divide concerning our future relations with that great people."

Geneva Echoes

1. Persia and Opium

Persia has declared her willingness to accept the League plan for the reduction of opium production. This is a long step toward the ultimate suppression of the traffic in drugs. Under this plan Persia will reduce her opium production at the rate of ten percent yearly for three years. Reduction beyond that period will depend on her financial ability to continue.

(Continued on Page 30)

Urgent Problems of Church Federation to be Studied

THE Annual Meeting of the Executive Secretaries of Councils of Churches, to be held in St. Louis, June 1-4, promises to be a most significant gathering. The Conference will bring together the representatives of the federated movement—national, state and local—and will be devoted primarily to the formulation of a cooperative program for the country, in which every church council will consciously share.

The meeting will be held in the new building of the Eden Theological Seminary, one of the important institutions of the Evangelical Synod.

Preceding the Conference, where will be held, on May 31 and June 1, an important conference on women's interdenominational work, especially in its relation to the work of the councils of churches.

The President of the Association of Executive Secretaries of Councils of Churches is Rev. Henry Pearce Atkins, of the Cincinnati Federation of Churches. The meeting will be held under the auspices of the St. Louis Federation of Churches, of which Rev. Arthur H. Armstrong is Secretary.

The range of topics included in the round-table discussions will include the following:



REV. HENRY PEARCE ATKINS,
President, Association of Executive
Secretaries.

Coordinating the work of existing educational agencies.

Relation of local church council to council of social agencies.

Correlation of work for and by young people.

Plans that have worked in carrying out the suggestions for community-wide projects in "Evangelism," "International Goodwill," "Race Relations," "Law Enforcement," "Industrial Relations," "Religious Education."

How can a local council and the Federal Council best strengthen each other?

The relation of a state federation to, (a) "self directed" locals, (b) "professionally directed" locals.

Race Relations—are Jew and Christians, Negro and White, getting closer together or farther apart in our various cities?

The defining and establishing of relations that are more workable between the Federal Council, the state councils and the local councils.

The Church and the drama.

The study of a cross-section of the life of a typical city and how the local federation might meet its need.

How can we get the rank and file of church members to understand the purpose and program of federation?

Analysis and summary of conditions making for and against a Christian city.

Analysis and summary of conditions and institutions affecting the child life of the city.

The coordination of the various interdenominational organizations and activities.

Has federating the churches had any marked influence in promoting church unity?

To Study the Home, Marriage and Divorce

INCREASING numbers of young people postpone marriage or do not marry at all.

Sexual laxity is seemingly more prevalent, and certainly more open and less criticized.

Divorce now averages 1 in 6.9 marriages as compared with 1 in 17.3 in 1887.

Many homes which do not break are unhappy.

Profound changes are taking place in American home life.

It is important to know what is really taking place and what causes lie back of these changes. We shall then know better what to do.

The Executive Committee of the Federal Council of the Churches, at its meeting in Minneapolis last December, therefore requested the Commission on Social Service to study the whole subject of marriage, home and divorce, with a view to recommendations to the churches and common action.

The plan, as outlined, provides for a division of labor. The Episcopal Commission on Mar-

riage and Divorce is to make extensive case studies in divorce. The Russell Sage Foundation has investigated child marriages, and studies by other groups are under way.

The work of the committee will extend over a considerable period of time. Bishop Cannon is chairman of the committee.

IN WASHINGTON

The annual meeting of the Washington Federation of Churches elected Dr. F. B. Harris, of the Foundry Methodist Episcopal Church, as its new President.

Dr. John M. Moore, General Secretary of the Federal Council of the Churches, was the speaker at the meeting.

A new departure of the Washington Federation is the employment of a hospital chaplain who will visit regularly eight institutions in behalf of the federated churches. Rev. B. T. Hynson has been added to the staff for this purpose.

Reflections on a Visit in America

By LUCY GARDNER, of London

IF AMERICA needs to be wooed a little before she comes into the League of Nations, is it surprising? The vastness of her own territory and of her own problems is, humanly speaking, more than enough for one nation, and her remoteness from European political problems makes it difficult for her to realize their world-wide reactions. But, everywhere I went, I found a deepening concern about world peace and about America and international responsibilities. I should say that more attention is being paid to education in those matters, over there, than here. Where there are hundreds who share this sense of responsibility, doubtless there are thousands who are, at present, indifferent. But as soon as they understand and realize how much they can do to promote world peace, they will no longer be indifferent.

The United States has many great internal problems to face, and I would like English folk to try to understand something of them. There is the fundamental problem—and one of increasing perplexity—of the relations of the separate states to the central government. It is difficult for us to realize how much the fact of having a national press helps to consolidate us as a nation. Our great daily and weekly papers are easily accessible to everybody living in these islands. But in America it is quite different, and as you travel West or South you find that you cannot buy, e. g., the *New York Times*, but that the state or the city in which you are has its own press. It is, therefore, much more difficult to get a common devotion to a central government and a vision of its aims and purposes, though there is a tremendous loyalty to the idea of the American nation. There is little national legislation, therefore, about educational and industrial matters. Different laws apply in different states, and that makes more difficult the application of national law; and one sees certain states resisting a national law, e. g., prohibition by New York and other Eastern states, and not sufficiently sensible of loyalty to the Constitution to accept things for the good of all.

The efforts, also, to make American citizens of hosts of immigrants who know neither the language nor the history of their adopted country are attended with many difficulties. I do not think that anyone who has, even superficially, studied the quota problem, can fail to realize that, if America is to become a great united nation, she must only admit people gradually, in such numbers as can be, industrially and politically, absorbed.

*The Honorary Joint Secretary of C. O. P. E. C., on her return to England after her recent visit in the United States, wrote in *The Guardian* her impressions of our country. Through her eyes we can see ourselves as others see us.*

Neither can I here discuss the burning question of prohibition. All I can say is that I went with all my instincts on the side of freedom, and I have come back realizing that, in spite of bootlegging

and contempt of law that undoubtedly in some parts are among the results of the Volstead Act, we have the spectacle of a great nation convinced of a national evil which had assumed such proportions that it was threatening the very foundations of its moral strength, heroically uniting to deny itself what many enjoyed and what some saw no harm in, for the sake of the good of the whole.

There are many things to be said on this great and difficult problem—I will say only one. It is this. We are often told that prohibition has caused a great deal of secret drinking among the young and that this is one of its most serious results. I spoke at many gatherings, both at colleges and high schools, and came directly into touch with the students, who often entertained me at lunch or tea. And I always asked the question—"Is there more drinking among the students than there used to be before the Volstead Act?" And the kind of reply I used to get was this—"We suppose it must be so because so many people say it, but it most certainly is not so here." And one wonders how far the enemies of this great moral spectacle that America has given to the world, exaggerate, for the purposes of propaganda, instances of what may be found in every university the world over. At any rate, as one who went to scoff and remained to pray, I wish to bear my testimony to its power for good and its results.

What I want above all things to see is a much closer drawing together of the English-speaking peoples, not only for their own mutual happiness and benefit, but because I believe that they hold, in common, ideals that the world needs. We do not want an English-speaking union for aggression or for defense of territory; but we want to realize that there are certain things—a love, for instance, and understanding of freedom—that have been committed to us and are needed by the world.

And one last thing. I have learnt in this visit something of the ethics of international visiting, not only between this country and the United States, but all international visiting. I now believe that it should be regarded as a sacrament—a holy thing that may help us to see the will of God for human society and to understand the aspirations, the needs and the possibilities of other nations.

What We Chinese Are Struggling For

By T. Z. Koo

Associate General Secretary of the Y. M. C. A. in China

THE national urge in China today toward self-determination and self-expression is struggling toward three objectives. First, it is struggling toward the political unification of China under the authority of a national government based upon the will of the people. Second, it is struggling toward an economic life of the masses which shall be further removed from the starvation point than it is now. And, lastly, it is struggling to regain its self-respect and a status of equality in the family of nations.

First, the Chinese people feel that the establishment of a national government based upon the will of the people is the prerequisite of any reconstruction work.

The establishment of such a government will go through three successive stages. First, the military stage, which is the period when twenty-one provinces of China are to be brought under the authority of one government, by military force if necessary. This is what is happening now in China, and the Nationalist armies have already succeeded in bringing under their control sixteen out of the twenty-one provinces.

The second stage, which will follow the military stage, is what Dr. Sun termed the training stage, when the people of China will be made acquainted with the processes of popular government. The third stage will be the real democratic stage, when a government of the people, by the people and for the people will be established.

The second major objective is an economic one. China today is passing from an agricultural to an industrial stage, and from the handicraft to the machine stage. This change is followed by all the manifestations of labor unrest and social changes which characterized the industrial revolution of the West. In this economic struggle we can trace two lines of development, one concerning labor, and the other concerning the economic policy of the National Government. In the labor program three main features are observable. Laborers are demanding shorter working hours, higher wages and adequate protection against sickness, accidents, etc. As a British observer said after a careful study of the labor movement in Hankow, the labor movement in China today is where the British labor movement was twenty years ago.

The economic policy of the National Govern-

ment can be broadly stated as state encouragement in the development of the basic industries of the nation. These basic industries comprise four groups. They relate to the feeding of the people, the clothing of the people, the housing of the people, and transportation.

The policy is not socialism nor communism. The initiative is not taken out of the hands of the people, but the Government is expected to cooperate with the people in modernizing China's industries and placing her economic affairs on an efficient basis.

Communism cannot succeed in China. The Chinese people as a whole, because of many centuries of training in the doctrine of the "mean," have a natural aversion to all radical theories of social and economic organization. For

2,000 years every Chinese child has been taught the wisdom of walking in the middle of the road. The power of this principle is still so strong in Chinese life today that nothing short of an unthinkable miracle would turn its 400,000,000 in a few years into such a radical economic experiment as communism.

Communism cannot succeed because there is insufficient wealth in China to "commune" with. As Dr. Sun very rightly said, "China's economic problem today is not the unequal distribution of wealth, but the lack of wealth."

People make a great mistake in comparing the situation in China with that of Russia. China has very few rich men and millions upon millions who are living but a little above the starvation point. The land in China is already owned in small lots by most farmers, so the only wealth to distribute is that in the hands of the merchants and bankers of the larger cities. This very limited wealth when divided among millions of farmers and laborers would hardly bring a momentary relief.

The third major objective represents the struggle of our people toward a new relationship with western nations on the basis of equality and mutual respect. During the past eighty years, Western nations had taken from China, by force of arms, territories and special rights which they naturally wish to hold on to as long as possible. The Chinese people, on the other hand, now that they are conscious of their nationhood, desire passionately to take back these lost territories and special rights.

There is another aspect of this problem not



T. Z. KOO

written in the treaties but which, nevertheless, adds an element of poignancy to it, namely, the human aspect. For nearly half a century, Western nations, particularly those of the Continent of Europe, have assiduously labored to build up an impression of Nordic superiority in the East. This was done by an exhibition of brutal force, of arrogance and of social exclusiveness. The East has been long-suffering under this kind of treatment, but the European War finally shattered the myth of Western prestige. It is, therefore, not strange that in this present crisis a certain amount of feeling is exhibited against the foreigner in China. The marvel to me has been that this feeling so far has been so limited and restrained in its expression.

Clever propaganda in various parts of the world has tried its best to brand this phase of our struggle as anti-foreign. To the Chinese mind it has been nothing more nor less than an effort to recover what we know rightly to be ours. Opinion in China is divided as to the method of recovery. I have no doubt whatever that moderate opinion on this point in China will prevail unless Western powers should blindly force us to believe otherwise.

Western nations profess to be extremely nervous and concerned about the extent of Russian influence in China. What are the facts in this case? Dr. Sun Yat-sen, representing the Nationalist movement, approached several powers for assistance in attaining our aspirations. He was rebuffed in every quarter. Finally, he turned to Russia. Whatever the Russians may entertain in their own hearts, they had the perspicacity to understand the Chinese Nationalist movement and to believe in its ultimate success.

The chief danger in this situation lies in the spread of radical ideas among China's ignorant masses. China's masses, because of their hard economic existence, offer a fertile field for radical propaganda. My own observation of conditions in several provinces leads me to believe, however, that there is a saving element even in this situation. Radicals have to eat just like other people. When the present economic order in China is disturbed to such an extent that productive enterprises become impossible, then radicalism will come to its senses.

America's Friendship Needed

What may I say as to America's attitude toward China while we are passing through the present gigantic upheaval?

Our hope is that you will maintain your traditional attitude of friendship and understanding. Your statesmen like John Hay and President Roosevelt, your great business men, educators and missionaries have built up for you a fund of goodwill in China which is worth infinitely more to you in trade than all the territory and special privileges extorted from us by the

various powers during the past eighty years.

Our hope is that you will allow us to work out our destiny. The struggle now going on in China is comparable only to the emergence of modern Europe from the Dark Ages. Our own genius, temperament and capacity must work out its problems. External influences or pressure may deter or deflect this struggle for a time, but its onward sweep nothing can now check.

There is a strong element in the West which would like to see force used to crush the Nationalist movement under the pretext of crushing Bolshevism. The only result of such an action would be to repeat the experience of certain countries in dealing with Russia in recent years. You will give to the radicals in my country a chance to pose as saviors of the people from foreign aggression and you will force the liberals into the arms of the radicals.

Our hope is that you will deal with us independently of other nations. We have to remember that different Western nations have different objectives and motives in China. For example, several countries have sent warships and troops to China, all with the same statement: "For the protection of life and property only." Deep down in our hearts the Chinese people believe this of America, but not of some of the other countries.

This great struggle has been brewing for more than three-quarters of a century. At last something definite is beginning to emerge. With you, this struggle may seem a very inconvenient thing, threatening your investments and opportunities for peaceful trade. With us, it is a life and death struggle for ourselves and for our children's children. Their weal and woe for generations to come are being worked out now. I, therefore, venture to plead with you to have patience with us and to continue to give us your confidence.

A more extended discussion of this subject by Mr. Koo appeared in the *New York Times* for Sunday, April 17.

DR. KELLER COMING TO AMERICA

Dr. Adolf Keller, European Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe, will arrive in this country, June 19, for a brief stay.

On June 20 Dr. Keller will hold an important conference at the Federal Council offices on the development of the Institute for the Study of Social and Industrial Problems, an international research agency which was instituted by the Continuation Committee of the Stockholm Conference on Life and Work, and of which he is director.

On June 27 Dr. Keller will report to the various church agencies on the present situation in Europe and confer with them as to further plans for its relief.

New Currents in Ancient India

By REV. RALPH E. DIFFENDORFER

I AM glad to give outstanding impressions of the Christian movement in India, based upon extensive contacts all over the land, and especially on a week's study and discussion between missionary leaders and Indian Christians, which took place at Asansol, Bengal, at the end of last January.

1. A new, inquiring, eager, adventurous spirit has come into the Christian group in India. In recent years some had been puzzled, discouraged and disheartened. The changed attitude comes from a new confidence in their place and mission in India, and through a fresh appraisal of both their achievements and their unfinished tasks. There has come also a new appreciation of the supreme religious issue in India. What is the Way for India, the Truth for India, and the Life for India? The clear answer, not a *What* but a *Who*,—and none other than Jesus Christ,—may seem trite to us, but it is not commonplace in a land where there is marked conflict among the various religions and where religion is the easiest, most sought for, and most appreciated topic of conversation.

The Indian Christians have a new sense of the responsibility they must assume for the ultimate success of the Christian movement in their motherland. The missionaries are made to feel, warmly and deeply, that they are really wanted and needed in India, even in increasing numbers. One of the sublime moments of the conference at Asansol was the report on the value of the witness of the missionaries, prepared and presented by the Indian members.

2. Nationalism, with its attending political aspirations, its increased racial sensitiveness, and its new consciousness of worth and power, is the most far-reaching and most apparent factor in these modern days with which the missionary movement has to reckon, especially among the educated classes. While the extremes of nationalistic expression of a few years ago, at the height of Mr. Gandhi's power, have passed, there is no lessening of interest in self-government. The government's recent openly declared policy of ultimate complete self-rule now makes it possible for all groups to work to that end. Indeed, if India were not now torn by inter-communal strife, especially between Hindus and Moslems, national unity, and therefore national self-government, would come faster and surer.

The reflection of these sentiments and convictions in the Christian movement at first expressed itself in the extreme position of proposals to be rid of all foreign missionaries, al-

This interpretation of tendencies today in the Christian movement in India, while based chiefly upon a study of the Methodist work in that land, will be of intense interest to members of other churches as well. It is the outgrowth of an extended visit by one of the American leaders in the missionary movement.

though very few went so far as to desire the withdrawal of both missionaries and mission funds. This phase has now definitely passed, especially with the increasingly clear expression of the real motives of missionaries and the repeated declarations and actual moves toward devolution on the part of mission agencies.

3. The educational problem in India is a most complex one. Education is now a "transferred subject," that is, in 1919 the British Government handed over education to the direction of Indians. Hence, all schools in British India today are under the inspection of Indians or Europeans appointed by them. What the Indians will do with their education remains to be seen.

The present school system is top-heavy. The large government expenditures have been made on higher education. Colleges and universities have sprung up all over India, some of them well housed, finely equipped, and adequately supported. Popular education has scarcely been touched, as we know it in America. Since ninety percent of India's people live in small agricultural villages, there is no adequate educational base in what is India's largest economic interest and necessity, the village. The far-sighted are beginning to feel that India's needs will not be met by preparing her youth for white-collar jobs. How to tackle mass education, the dignity of manual labor, vocational training, the application of modern science to everyday needs, the increase of production, is a problem in India of such gigantic proportions as to challenge the best that both India and the West can give. The adaptation of school curricula and methods to India's everyday needs, especially in village schools, and the training of teachers for these schools are most desperately needed. Our missionary opportunity is almost without limit in helping India with these educational problems.

4. Unless you have seen India, you cannot appreciate what it means to be in a country in which religion is the dominant interest. It would seem strange, indeed, for us in America to hold as the greatest concerns of everyday life such problems as the origin and destiny of human life, human suffering, the relation of men to God, and the cultivation of spirituality. In India, religious rites and ceremonies come first. Furthermore, no one need ever be ashamed or embarrassed in India to express an interest in and to talk about religion. This is the basic fact that made evangelism in all its aspects the chief

concern of our Commission in India, and the major topic at Asansol.

The Methodist Episcopal Church in India now numbers about 460,000 baptized Christians, with a constituency very much larger. These Christians are largely from the depressed classes. While there have been some notable conversions and some strong second and third generation Christians from the Brahmins, the upper-caste Hindus, the Mohammedans, (who are without caste) the Parsees, and the Jains, the great mass of Christians of all communions in India are from the outcastes, or the untouchables. As non-Christians they are without any social standing or influence in their communities.

We are now seeing the full fruitage in Christian leadership of the first years of the mass movement. In education, law, medicine, the ministry, and in business, we find the sons and daughters of these one-time outcastes. They are taking their places by the side of Christians and non-Christians from the Moslem and high-caste Hindu communities, and are fraternizing with them. If our interviews with influential Indians, government officials, and others are an index, the Church's work among these depressed classes is a most potent and vital apologetic for Christianity in India today. In attracting the attention of the educated group, the missionary's life is seen to exemplify the spirit of Jesus

at work with the lowly, the poor, and the socially outcaste. This fact, and Mr. Gandhi's renunciation, personal sacrifice and fasting for the absorbing cause of Indian unity and home-rule, have done more to interest India in Jesus Christ than all the polemic sermons ever preached to Indians.

5. My last impression has to do with our own attitude and approach to India. We cannot go to India today with any feeling that we are better than the Indians are, that American ways and life are above Indian ways and life, and that Western civilization is superior to the East. Any painstaking study of India shows that the sins that are eating out the heart life of India are not "Indian" sins, but the human sins that are to be found wherever men live, of all races, colors, climes and conditions. Lust, avarice, dishonesty, disloyalty, pride, self-seeking, exploitation of the weak and oppressed, etc., are found in the East, as also in the West. India's needs are human needs. We do not go to India because we are perfect, all saved, and all virtuous in an overflowing measure, but because some of us have found a Savior for these sins, our human sins, not particularly American sins, and in this assurance we desire to share our Christian experience as fully as possible with those whose lives have not been consciously touched by Him.

Churches Urged to Develop Publicity

A MUCH greater attention to publicity as a method of interpreting the Church and its work to the world was urged in the findings of the interdenominational conference on religious publicity, reported in the last issue of the BULLETIN. The conference was held at Atlantic City, under the auspices of the Federal Council of the Churches.

The findings declared, in part:

"We recognize that publicity is a tremendous constructive force, already highly cultivated by many varied interests, but find that the Church is only gradually awakening to its value for its own interests. We hold that religious publicity is the greatest available channel for spreading information among active church communicants, and also the greatest undeveloped power for reaching and influencing those nominal church members who are not taking part in the general work of the Church; also that it is the greatest potential agency for missionary extension to those outside the Church.

"We therefore urge that publicity be recognized by all our communions as a vital factor in the promotion of the Christian enterprise. To that end we commend the employment of highly trained practical journalists on the part of all communions, who shall establish more effective

contacts with the secular press and with press associations of all kinds.

"We recognize that, in recent years, due largely to the work of pioneers in religious publicity, there is an awakened and increasing interest by the secular press concerning religious news. We are glad to record the growing tendency of press associations, newspapers and magazines toward sympathetic cooperation with the Christian Church in giving general publicity to news concerning the plans and achievements of the Church; and we express our appreciation to the press for this development. We have further satisfaction that more and more the daily press is training men and women on its staff to develop and interpret church news.

"The churches have a great opportunity and a real responsibility in this movement. The churches must do their part. They must make the news of their activities readily available in true newspaper style. The press has readily welcomed this aid wherever it has been intelligently established."

At the meeting of the Editorial Council of the Religious Press, in Washington, June 14-15, there will be a joint meeting of church publicity representatives and of editors of church publications with reference to matters of common interest.

How Greece Faces the Future

By HAROLD C. JAQUITH, of Athens
Director of Near East Relief in Greece

A PROMINENT Greek remarked, not long ago, that the bitter experiences of ten years of unbroken warfare have taught Greece that her future lies along the pathways of peace and not in the wilderness of warfare.

Only four years have elapsed since the Smyrna disaster. This great catastrophe is the outstanding fact in recent Hellenic history. It ends Greece's period of expansive conflict. It marks the beginning of its internal salvation. If ever a country has tried to turn adversity into blessing it has been the land of Homer and Socrates. It is proposed to record briefly some of the new forces now directing Greek life.

POLITICAL PROGRESS

The political situation of any country backgrounds most of its action and much of its thinking. At least four times during the last four years incidents that formerly and normally gave rise to war have been arranged or arbitrated in peace. The Italian incident and the seizure of Corfu were referred to the Ambassadors' Conference. The Bulgarian frontier incident was closed by appealing to the League of Nations. The property compensation dispute following the exchange of populations was arranged by diplomatic negotiations. The Jugo-Slavic insistence on a free port at Salonika and the control of the Guergueli-Salonika railroad awaits a treaty agreement. Internally the party strife between Venezelists and Constantinists is rapidly fading into history. Dictatorship by the military has been superseded by the union of all the parties, their leaders forming what is known as an Oecumenical cabinet. This may not be permanent, but it is an earnest effort by the Greeks to set their house in order and is deserving of commendation.

RELIGIOUS PROGRESS

The social, educational and religious forces likewise have had their rebirth in suffering. The influx of a million four hundred thousand refugees, suddenly increasing the population by twenty-five percent, is familiar in phrase but incomprehensible in fact. Social relations under refugee conditions present a severe test to the moral fibre. An uprooted people, forced to abandon their churches, lip-whispering "We have been forsaken even by God," are not quickly re-churched. Families, broken and scattered, weakened and hunger-stricken, unclothed and unhoused, are not the material ordinarily chosen by master statesmen for the building of a new and greater country. Orphans, helpless, branches broken from the family tree, are not

readily rerooted into ordinary community life. Yet it is from such social units, mixed with pre-war Greece, that the new Greece has arisen.

In the Greek Orthodox Church both old and new religious questions are being met with increasing frankness. New policies are being advocated with vigor, such as the autonomy of the Church in Greece as distinct from the patriarchate at Constantinople, the marriage of bishops as well as parish priests, the simplification of the forms of worship and the discussion of methods of making the church more attractive to young people and more vital to the life of the community. With each refugee group from Anatolia came the village priest. Unfortunately the Refugee Settlement Commission provided neither schools nor churches in the newly constructed villages. The government and the Church have not been financially able in any general way to meet these pressing needs, but the gradual refaithing of the people has more than atoned for the absence of buildings.

SOCIAL PROGRESS

Social service and child welfare agencies have had a comparatively long history in Greece. The Greeks have been accustomed to maintain philanthropic institutions and programs by private gifts, their attitude being more American than European. The disaster challenged every social welfare agency to redoubled effort. The response was sufficient to meet any reasonable need, but the situation was unprecedented and for the first time in Greek history, aside from the war work of the Red Cross, assistance from other countries was tendered and most gratefully accepted.

Previously orphaned and half-orphaned children were taken into institutions privately or religiously maintained. The disaster, with its dismal trail of fatherless and motherless, presented a new and gigantic problem in which America has largely shared. It has added ideas to money and shown that a considerable portion of these children can be successfully placed in carefully selected homes under supervision. This American method has been adapted to local conditions in Greece and, it is hoped, may become an integral part of the welfare program of the country as a partial solution of its orphan problem.

The local social welfare work is much more extensive than commonly supposed. The Junior Red Cross magazine has a circulation of over twenty-five thousand copies monthly. The Boy Scouts held a jamboree in the stadium with over two thousand scouts, representing every local community in Greece. The Patriotic League

maintains summer camps for undernourished children and a large number of baby clinics. The National Council of Women interests itself in all social reforms, and the Department of Public Health has developed an increasingly effective educational health program for the schools.

EDUCATIONAL ADVANCE

Educationally, America has made two distinctive contributions. The Near East Relief undertook to educate to self-support, at the age of sixteen, those orphans whom it could not place in selected homes under supervision. The organization surveyed all of the trades and listed their advantages and disadvantages and then set about to develop an industrial training program for boys, in wood, metals, electricity and building, best fitted to the local conditions. Impartial visitors to this trade school in Syra pronounce it in effectiveness equivalent to similar schools in America. It has introduced a new idea into the educational thinking of Greece. The dignity of hand-work is being actually demonstrated, character through work is being formed, and economic independence is being insured in trades not at present over-crowded and in those trades most likely to develop in the future industrial expansion of the country. For girls, the home is still the first institution of the country, and by sewing, weaving and nursing these girls are being trained to be home-makers. A governmental supervisor for education from Western Macedonia complained that the Near East Relief was occasioning him great annoyance, for every time a child from the Near East orphanages was sent into a village to join some new-found and distant relative immediately there came a demand for a school from that community!

The second idea to bear fruition was in the realm of higher education. The writer, working with a group of Athenians, made real a dream of Robert College graduates—namely an American college in Athens. This school was founded on a new international understanding in cooperative education. This American-Greek school was conceived and established on the basis that the Greeks would furnish the land, buildings and equipment and that interested friends in America would contribute a sufficient staff of teachers to give the essence and the adaptable proportions of American education to Greek youths.

The Near East Relief has fed and clothed its tens—even hundreds of thousands of adults. It transported and nourished eighteen thousand children and has over eight thousand still under its care—three thousand in educational institutions and over five thousand under supervision outside. It has shared with Greece the additional burden of ninety thousand Armenian ref-

ugees rejected by every other country save over-refugee Greece, which accepted the Armenians as Christian brothers and without protest. The Near East Relief founded the first nurses' training school and the first school for the mute. It has taught by example the value and possibility of an anti-malaria campaign at Corinth, and above all it has generated an unmeasurable amount of goodwill and gratitude toward America.

A migration problem, strewn with suffering, disease, widows and orphans is not solved in four years, nor are rapidly changing ideas rounded out into accepted facts or crystalized into a new social order so quickly. But with the continued support and encouragement of the friends of Greece the task born of the Smyrna disaster will be completed to the glory of both Greece and America.

PLANS FOR TEMPERANCE EDUCATION

As a result of the Conference on Prohibition and Law Observance, held under the auspices of the Federal Council's Commission on Christian Education, on March 16, effort is being directed to securing a more adequate attention for this question in the curricula of religious education. At the recent meeting of the International Lesson Committee, in Cleveland, a special committee set forth constructive suggestions regarding the inclusion of materials on temperance education in both the uniform lessons and the graded lessons. The general principles which were recommended to the Lesson Committee in dealing with the matter were as follows:

"1. That the problem of temperance be so dealt with in the next curriculum as to insure consideration of it in all its various aspects, personal and individual, social, economic, legal, moral.

"2. That such consideration be provided for, not in isolated units of study, but as appropriate parts of larger teaching units.

"3. That the attack upon the problem be not confined to the imparting of information merely, but include also provision for discussion, the making of decisions, the selection and carrying out of projects—in short, that all appropriate and effective teaching methods be utilized in connection with this problem.

"4. It is further recommended, as preliminary to such teaching, that careful studies be made of the whole problem of temperance and of law observance, as it concerns the education of childhood and youth of today, with the purpose of locating and analyzing the concrete problems they are actually facing.

"5. Also, that educational plans, programs and methods be carefully tested experimentally before being incorporated as a part of the curriculum."

Church and State—As Seen in Mexico

By BISHOP FRANCIS J. McCONNELL

LOOKED at abstractly, such interference by the State in religious activities as has been taking place in Mexico is bad. There is abroad in the world today altogether too much of the spirit that would make the State supreme over the Church, rather than leave each supreme in its field. In truth, the State itself has become the object of religious worship with multitudes of persons who are indifferent to the Church. Even inside church circles I know scores of persons in the United States who are much more devout toward the flag than they would ever think of being toward any distinctively religious object whatsoever. There are even a good many ministers in our land who can remain perfectly calm when the most sacred conceptions of Christianity are attacked, but who blaze with holy wrath at anything which seems to them like sacrilege in an attitude toward the nation. There are many to whom the Constitution of the United States is much more to be revered than are the Holy Scriptures.

A year or two ago, in a sermon in New York City, I thought I was on good, safe, patriotic ground in quoting a remark which Bishop Simpson made during the Civil War: "Nail the United States flag as high as you please, but nail it beneath the Cross." This, of course, had no reference to an organized Church. Nothing that I have ever said has been more bitterly attacked. A bright New York editor discovered that I was trying to overthrow the Republic.

In Mexico, however, the problem of the relation of Church and State cannot be looked at in the abstract. No matter who is to blame, the controlling forces in Mexico are convinced that during the long four centuries since the conquest of Cortes, the Roman Catholic Church has sought to control the State, and that not by the method of open discussion merely, but by processes which, in the hands of other organizations, would be pronounced strictly secular. I have no doubt that there is much injustice in the Mexican handling of the Roman Catholic problem, but I see no relief for Roman Catholicism in Mexico except as Rome convinces Mexico that she genuinely desires the separation of Church and State, and not the control of the State by the Church through the pressure of measures which in other circles would be called political.

The Roman Catholics certainly are not looking to me for any advice, but I think they themselves needlessly add to their own difficulties south of the Rio Grande. In the first place, Rome would lose nothing by consenting to recall

A distinguished Protestant attempts to appraise impartially the present conflict between Church and State in Mexico. His discussion sheds light on problems faced north of the Rio Grande as well.

enough of the foreign priests to take all point out of the charge that the Church seeks to dominate Mexico by foreign agencies. From all I am able to learn, the native Mexican priests

are better anyhow than those sent in from abroad. At least they seem to stand higher in the estimation of the communities among which they work.

Again, the Roman authorities would do better not to try to justify everything that the Roman Church has done from 1520 until now. It is, of course, wholly unjust for Protestants to attack Roman Catholicism for the cruelties of the Spanish régime in Mexico, for the Protestants were not particularly dovelike during the same period. In the judgment of many competent students, Spanish slavery was milder than English. Many of the old-time Spanish ecclesiastics were no doubt bad enough, but Las Casas is without a superior in the history of the entire Church since the days of the apostles for his devotion to the elemental human rights—and Las Casas was a Roman Catholic in every breath that he drew. Of course, I know that Roman Catholic theory forbids Roman Catholics going very far in admitting mistakes on the part of the Church, but if the Roman Catholics would just find a way to say that, *granting for the sake of argument*, their predecessors ancient and recent made mistakes in Mexico in times past, but that they themselves would embark on a new policy for the days to come, confining themselves to the use of such spiritual instruments as full and open discussion for whatever influence they may think necessary to exert on the State, they would find many of their troubles on the way to a solution.

One of the most pathetic features in the Mexican situation is the wistful eagerness with which some of the leaders in Mexico's political and educational circles look upon the human serviceableness of the Protestant churches. Some of these leaders say outright that they cannot believe in God, but that they do believe in humanity, and they ask if there is some way in which they can support Protestantism for its human usefulness without accepting its thought of the Divine. I am aware that there are many persons in the United States, as well as in Mexico, who increasingly recognize the human usefulness of the Church, but who deny any validity to Christianity's thought of God. I certainly would not refuse any such persons any opportunities the Church can give them; but if the Church, in any of its branches, ceases to

utilize its growing understanding of human values for an interpretation of the nature of God Himself, its grasp on those human values itself will soon weaken. The religious task in Mexico and the United States is at this point

one and the same, namely to make the character of God, as revealed in Christ, a more vital and effective force in the relations of men to one another.

(*The Christian Advocate*)

Religious Education for the Near East

THE resources of the Near East Relief have naturally been devoted first to making provision for the physical needs of the orphans, and later to such education as will fit them for self-support as soon as they are able to assume such responsibility.

At the same time, there has been a growing desire for lesson material with which to provide opportunities for religious education. A study of the needs of the children in the orphanages disclosed the fact that no such material was available except the catechetical material in use in the regular school system, on the one hand, and occasional Protestant lessons used in voluntary classes, on the other. Teachers in the orphanages, Near East Relief workers, missionaries and Eastern Church prelates have all made request for modern lessons.

In response to this need, representatives of the World Sunday School Association, the Federal Council of the Churches, the Foreign Missions Conference, the International Council of Religious Education, and leaders of the Armenian and Greek churches in America decided to project a lesson system and to appoint a correlation committee representing unofficially all agencies to guide the movement. The task of creating actual courses of study was entrusted to a group of editors and writers, and the Secretary of the Commission on Christian Education of the Federal Council of the Churches was asked to serve as general editor.

With the aid of representatives of Eastern Churches in this country, the characteristic interests, abilities, social surroundings and ethical and religious problems of the primary, junior and intermediate groups were closely studied, and it was decided to prepare material for a one year's course of study and training for each.

In order that courses might be available as quickly as consistent with careful preparation the following method of procedure was agreed upon:

- (1) The preliminary preparation of material by American leaders.
- (2) Criticism of this material and re-writing by representatives of native churches.
- (3) Re-editing in the light of these criticisms.
- (4) Translation into the Armenian and Greek languages by representatives of native churches.
- (5) Mimeographing of tentative material in English, Armenian and Greek.

(6) Providing 150 copies (a) for examination and editing by native church groups in Greece and Syria and (b) for experimental use.

(7) Printing and circulation.

For the primary group the material will consist of Biblical and other stories, accompanied by suggestions for the teacher, and arranged according to the calendar dates. Effort will be made to relate this material as closely as possible to the church days and festivals of the native churches. For the junior-age group the plan is to provide for the first year a study of the life of Christ, set forth with such concreteness and vividness as to relate it most closely to the experience and needs of the boys and girls. The course for the intermediate group starts with actual situations, involving problems of conduct and of religious attitude.

Too much must not be expected of these early beginnings. It is important that experiment be made, in the light of which further development of religious education courses may proceed.

BENJAMIN S. WINCHESTER.

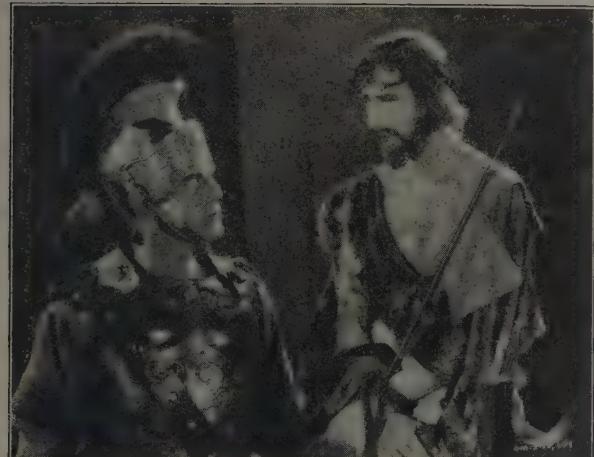
PLANS FOR EXPANSION OF RELIGIOUS BROADCASTING

As the first step toward the expansion of religious programs on the radio and the placing of such programs on a national basis, the National Religious Radio Committee, representing Protestant church bodies, has appointed a smaller executive committee.

At a meeting held on May 3 the following were chosen to serve as members of the Executive Committee: Rev. Charles S. Macfarland, General Secretary, Federal Council of the Churches, Chairman; Rev. Charles E. Burton, General Secretary, National Council of Congregational Churches; Rev. Frederick M. Gordon, Secretary, Brooklyn Federation of Churches; Rev. John W. Langdale, Methodist Episcopal District Superintendent; Dr. D. G. Latshaw, Secretary, Relations of Church and Interchurch Bodies, National Council, Y. M. C. A.; Rev. William B. Millar, Secretary, Greater New York Federation of Churches; Rev. John M. Moore, General Secretary, Federal Council of the Churches, and Mrs. John Ferguson, President, Council of Women for Home Missions.

It is understood that this national Executive Committee will act essentially as an advisory body to other religious organizations which are sponsoring broadcasting programs in various parts of the United States.

“King of Kings” a Profoundly Reverent Portrayal



THE motion picture, “The King of Kings,” portraying the life of Jesus, had its première in New York on April 19th.

Some idea of the way in which it has been received by the public can be gained from quotations from daily press reports appearing the next day.

From the *New York World*:

“Harry B. Warner as Jesus, played with a grace, a submersion of personality, a poise and a tenderness which have never been surpassed by any actor I ever have seen in the films.”

Variety, a dramatic review, declares:

“As a Biblical reproduction, it must be said that ‘The King of Kings’ fully surpasses ‘Ben Hur’ and ‘The Ten Commandments.’ . . . It should make more church-goers. It most certainly will further respect for religion.”

From the *New York American* we read:

“A magnificent achievement which holds its audience spellbound. . . . Each picture projected on the silver sheet is as beautiful as a Renaissance painting.”

With the same high praise of the picture, the *New York Tribune* says:

“Perhaps the most important achievement of the film is the portrayal of Christ that H. B. Warner contributes. Avoiding with amazing skill the cognate perils of making the rôle too self-consciously saccharine or, on the other hand, too much the breezily informal Hollywood leading-man, he presents his Savior as an always believable and tremendously moving combination of tenderness, quiet humor, spiritual nobility and just the right touch of earthliness.”

From the *Daily News*:

“Nothing like ‘The King of Kings’ could ever have been given to the stage. Nothing like it could have been staged so tremendously, so lavishly, so beautifully and so sacredly for the screen without the knowing hand of DeMille.”

Rev. John A. Marquis, General Secretary of the Presbyterian Board of National Missions, who saw the picture at a preview, says:



"It is the most profoundly impressive thing I have ever seen in my life. In 1910 I saw the Passion Play at Oberammergau and was deeply moved with its solemnity, reverence and dramatic impact, but to my mind it did not reach the heights in any, of these respects attained by 'The King of Kings.' At its conclusion most of the people in the audience felt vastly more like prayer than applause."

Of great interest is the statement of Rabbi Alexander Lyons of Brooklyn:

"I regard the 'King of Kings' as one of the most impressive pictures I ever witnessed. It is reverent, instructive and inspiring. I commend it for Jew as well as for Christian. It should make the Jew more nobly and proudly Jewish, the Christian more emulous of the character of Jesus. I forecast a great success, spiritually and materially, for the enterprise."

The Administrative Committee of the Federal Council adopted the following resolution in

connection with the picture, at its meeting on April 22nd:

"In view of the deeply reverent and religious character of the motion picture, 'The King of Kings,' and the great service it will undoubtedly render to the cause of Christ and to all humanity, the Administrative Committee of the Federal Council of the Churches of Christ in America wishes to commend the producer and director, Mr. Cecil B. DeMille, and all those associated with him, for this noble work."

"The Committee notes with hearty approval and satisfaction the part played by the Drama Committee of the Council in the construction of the story and in making known to the director the desires and sentiments of the Christian forces of America."

"The Committee regards the outcome as a notable demonstration of what may be accomplished when the religious and dramatic forces cooperate in a spirit of understanding and appreciation."

GEORGE REID ANDREWS.

Let Church and State Cooperate in Education

By HUGH S. MAGILL

(Abstract of an address delivered by the General Secretary of the International Council of Religious Education at the recent meeting of the Religious Education Association)

1. Religion, as an essential part of human experience, is an essential element in education. No education is symmetrical and complete that does not give due emphasis to those spiritual values which emanate from religious ideals, experiences and concepts.

2. The unity of the educative process should be preserved. Although many different agencies contribute to the education of the child—the home, the school, the church, the community—these should be so correlated as to supplement one another harmoniously.

3. The highest welfare of the individual should be the supreme purpose of education. This can best be accomplished, not by two independent systems of education, but by a correlated system which shall contribute to the development of all the elements essential to human character and personality.

4. There should be a clear recognition of the separate functions of Church and State, but just as clear a recognition of their unity of interest. In their cooperation with the home in the education of the child they should not be antagonistic nor indifferent to each other, but sympathetic and cooperative.

5. The attitude of the public school should be positively sympathetic to the church school. The beneficial results of religious teaching in the home and the church school should be supported and strengthened by the friendly attitude of public school teachers. The home and the church have a right to demand that the influence of religious education shall not be vitiated or destroyed by the attitude of teachers in state-supported schools and colleges.

6. The curriculum of the public school should be constructed with due regard for the curricu-

lum of the church school, each providing an essential element of a life-centered program planned and administered for the highest welfare of the individual.

7. Since religion is an essential element in education, and since the State cannot formally teach religion under a government that preserves inviolate religious liberty, the public school must not monopolize the time which can be used most effectively for education. In the language of the Supreme Court of the United States in the Oregon case: "The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

New Work in Sex Education

By a cooperative arrangement with the American Social Hygiene Association, the Federal Council of the Churches is planning to direct increased attention to incorporating sex education as an integral part of the Church's program of religious education.

A study course designed to aid parents in helping to meet the sex problems of their children, written by Dr. Thomas W. Galloway, with the cooperation of the Federal Council of the Churches, is now in process and will shortly be available. It is believed that this will meet a vital need in the church program.

Future plans call for the selection of one or two communities as special laboratories for working out experimentally an adequate program of sex education in the churches, with a view to making the best experience of these communities available to other churches throughout the country.

The Student World

Student Volunteers to Consider Future of Missions

THE Christian Church may well look to the forthcoming quadrennial meeting of the Student Volunteer Movement for some forecast of future developments in the missionary enterprise. This conference will be held in Detroit, December 28, 1927, to January 2, 1928. The Christian movement the world over will be represented on the platform and in committee gatherings.

Facing the problems of world-wide missions, these students and their senior missionary associates have tentatively outlined five major objectives for the Detroit conference:

1. To visualize the world situation today and especially to comprehend the new forces and factors which have entered into it.
2. To discern all that is good in non-Christian cultures and at the same time to see Jesus Christ anew as unique, supreme, and necessary to the life of the world.
3. To see the task of making the whole world Christian as one having peculiar urgency in our day and as calling for a sustained offering of lives that are highly talented and specially trained, lives above all which have entered into a deep, personal experience of God in Christ.
4. To understand what is involved in present-day missionary service in its manifold aspects and in particular to see the modern missionary as a colleague and fellow-servant with all the Christians of other lands.
5. To open every area of our own lives to the lordship of Jesus, to commit ourselves to the task of bringing His Spirit to prevail in every aspect of our modern national and international life and to make ourselves fully available to Him for the development of His world Kingdom.

Interdenominational Fellowship for Ministerial Students

It is the purpose of the Oxford Fellowship, as stated in the preamble to its constitution, "to promote brotherhood and understanding between all those students preparing for the ministry in whatever college and whatever creed." Chapters of this Fellowship have been instituted in the following colleges: Albright, Albion, Allegheny College, College of Puget Sound, Cornell, Evansville, Grove City, Morningside, Sioux City, Lawrence, Simpson, Waynesburg, Western Union, and at the following universities: Baker, Depauw, Iowa Wesleyan, Nebraska Wesleyan, Northwestern, Ohio Wesleyan, Oklahoma City, Syracuse, South Dakota Wesleyan, and Chattanooga.

The Oxford Fellowship has been in existence only six short years, but it has already made itself an influence of real value to ministerial undergraduates. "Our hope is," says the Executive Secretary, "that we may be used in the ever-growing Kingdom of God, which we

feel must come about by inter-cooperation of the churches." To this end, the Fellowship aims to secure "a real brotherhood among all those who, by word, preach the fatherhood of God and the brotherhood of all men." The ultimate objective to which the Fellowship has set itself is somewhat ambitious, but not impossible of attainment: "We believe that world brotherhood is impossible until we can really experience brotherhood in the ranks of the ministry and of the sundry denominations. We therefore hope as soon as possible to include in this Fellowship the ministerial students from at least one hundred and fifty of the leading colleges and universities of America and ultimately students from every nation."

Students in Industry

Efforts are being made to persuade as many college and theological seminary students as possible to work as common laborers in industry this summer in order to gain some social understanding of labor problems. Seminar groups for such students are being offered in Boston, New York, Buffalo, Philadelphia, Atlanta, Chicago, Detroit and Denver. All of these groups are under the auspices of the Student Department of the Y. M. C. A., except the Y. W. C. A. group for girls in Chicago, the Church League for Industrial Democracy group for men in Chicago, and the group for men and women which is being offered by the American Friends Service Committee in Philadelphia. The New York City group, June 1-July 29, will be led by James Myers, Industrial Secretary, Social Service Commission of the Federal Council of Churches.

The experience of "hunting your own job," living on the wages received, sharing the working and living conditions of the workers, and attending the seminars where one has opportunity to discuss and evaluate his experience, is one of the most illuminating ways in which any college man or woman with social sympathies could spend a summer. The seminar groups have the further privilege of hearing leading employers, labor leaders, economists, personnel directors and others actively engaged in the operation of various types of industrial relations, and of asking them questions as to the actual results of the various most significant experiments looking toward a better industrial order.

At the close of the summer two general conferences will be held for students who have worked during the summer. One of these conferences will be near Philadelphia, September 3, 4, 5, at the Woolman School, Wyncoate, Pa. The other will probably be held in Richmond, Ind.

Student Views on Compulsory Military Training

The following extracts from two undergraduate publications of recent date speak for themselves:

From Ohio State Lantern, March 14

"A comparison of compulsory military drill with an iceberg, having hidden dangers, was used by Captain Donald Timerman, student pastor of the King Avenue M. E. Church, in explaining his objection to compulsory drill, at a young people's meeting in the King Avenue M. E. Church last night.

"The visible part of compulsory military drill is beautiful, just as that part of an iceberg is, but seven-eighths of the iceberg and of the drill as well, or the dangerous part, is hidden from view. The benefits of organization, discipline, and physical exercise are all right, but the submerged part is the planting of a psychology that exalts force as the real method of settling international disputes," declared Captain Timerman."

From the Forge, University of Missouri, February 25

"Very effective, gentlemen! Very effective!"

"It was a junior class in Field Artillery of the R. O. T. C. The class was studying the various problems of offense and defense under fire, and the particular technique under consideration was indeed, as the Major said, 'very effective!' in reducing the number and morale of the enemy, when skillfully handled.

"The problem consisted in the delicate art of so adjusting the fire from the 75 mm. guns that the high explosive shells would strike just a few yards short of the enemy trenches, but would ricochet. The impact of first striking the ground would set off the fuse, and the detonation of the shell would occur on its ricochet when just over the enemy trench, the full force of the concussion striking down into the trench, and neatly reducing the men therein to garbage. It was truly a problem in efficiency.

"What a picture! What an education! What a curriculum—though it is a mechanistic age and an age of efficiency,—to compel the study of efficiency in the technique of killing men!

"Fred V. Peter,
"2nd Lieut., F. A. Res."

"Human Relations Institute"

The University of North Carolina held a remarkable Institute on Human Relations, March 20-25. The subject matter was broken into three major divisions: Human Relations in Industry, Interracial Relations, and International Relations. The Institute was promoted by the Y. M. C. A. with the cooperation of the three departments of the University whose subject matter related closely to the program. The five local churches and all campus organizations also cooperated and assisted. The University gave over a full hour in the middle of each day for convocation. There was a total of twenty-one public addresses in the six days. Other than platform meetings, the most prominent feature of the program was the classroom seminars, in which the professor turned his class over to the visiting leader. In addition to addresses and seminars, there was a large public forum at the close of each day. Extensive opportunity was given to students and faculty as well for personal and group interviews with the leaders and speakers.

A very important feature of the Institute was the exhibit, covering the entire main floor of the Y. M. C. A. building. The lobby was circled with a set of charts, giving the history and records of the League of Nations. In an adjoining room a similar display of special charts on the race question, as worked out by the Commission on Interracial Cooperation, lined the walls. In a book and pamphlet display were some 350 volumes on the tables bearing directly on one phase or another of human relations. There was also a display of a complete bibliography of all the books and materials in the local university libraries bearing directly on the three phases of the program subject matter. In a third room there was displayed the special exhibit on Negro Education.

Seventeen distinguished speakers and leaders were brought to the University for the Institute program, including: W. W. Alexander, Executive Secretary of the Commission on Interracial Cooperation; Cameron Beck, Personnel Manager of the New York Stock Exchange; Herbert Adams Gibbons, of Princeton, N. J.; J. Weldon Johnson, Executive Secretary of the National Association for the Advancement of Colored People; Thomas E. Jones, President of Fisk University; James Myers, Industrial Secretary, Commission on the Church and Social Service, Federal Council of the Churches; N. C. Newbold, of the North Carolina State Board of Education; Kirby Page, Editor of *The World Tomorrow*; Professor Ernest M. Patterson, of the University of Pennsylvania; Fred Rindge, Industrial Secretary of the National Council of the Y. M. C. A., and Alva W. Taylor, Secretary of the Disciples' Board of Temperance and Social Welfare.

"THE ADVENTURE OF THE CHURCH"

A book which will be used throughout the country by mission study groups during the current year, written by Rev. Samuel McCrea Cavert, one of the General Secretaries of the Federal Council, has just come from press. It has been published jointly by the Missionary Education Movement and the Council of Women for Home Missions. The title of the volume is "The Adventure of the Church," with the subtitle, "A Study of the Missionary Genius of Christianity."

The volume is an interpretation of the missionary movement, both home and foreign, in terms of the development of a world-wide fellowship, transcending differences of nation, race and class, and based upon fellowship with God as made known in Christ. The successive chapters deal with the Biblical basis for this ideal of fellowship, its development through Christian history and present problems confronting the Church today in its effort to make the ideal of fellowship more of a living reality.

Federal Council Replies to Critics

(Official statement adopted by Administrative Committee)

THE Administrative Committee of the Federal Council of the Churches welcomes at all times the fullest inquiry into its procedures and activities. It asks to be judged only on the basis of actual facts which any such inquiry reveals. But certain vague charges now being made against the Council disclose such a misunderstanding, both of the Council and of the Churches that comprise it, as to call for a prompt reply.

1. It is charged, in the first place, that the Federal Council of the Churches "is continually adding to its program undertakings distinctly non-religious in nature and outside the mission of the Church."

If such tasks as the cultivation of public opinion in support of better social and industrial conditions, the prohibition of the liquor traffic and the development of other means than war for settling disputes between nations are "non-religious" in nature and outside the mission of the Church," then the Federal Council gladly admits the charge. One of the very purposes for which the denominations organized the Council was to make their influence more effective in these and other great issues of right human relationships. It regards such questions as fundamental concerns of morality and religion. It cannot do otherwise than go steadily forward in dealing with them, since the constitution of the Federal Council, officially ratified by the twenty-eight denominations that constitute it, declares one of the aims of the Council to be "to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life."

So far as the charge implies that the Federal Council of the Churches maintains a lobby or enters into questions of a partisan political character, it is wholly without foundation. The Council maintains no lobby of any kind. Its one appeal is to public opinion. There is nothing whatever that is secret about any of its activities. It does nothing under cover. All its work is carried on under public gaze and scrutiny. It conforms at all times to the American theory of the value of free and open discussion.

The Council seeks no control of any sort either for itself or for the Churches—it seeks only to hold all public questions up to the light of great moral ideals and thereby to help develop an enlightened conscience among the people. The Council rests upon the accepted American principle that citizens, collectively as well as individually, have the right to make known their views on any matter which they believe vital to the welfare of the country and the world.

1. The accusation is made, in the second place, that the Federal Council "is in no way a representative body." This is completely false. The Council is organized throughout on a representative basis. The four hundred members of the Council as a whole, which meets once in four years; the one hundred members of the Executive Committee, which meets annually; and twenty-eight members of the Administrative Committee, which meets monthly, are appointed directly by the highest authorities in the several denominations that comprise the Council. No one, of course, would think of claiming that on any specific issue the 20,000,000 church members unanimously agree with the position taken by the members of the Council's governing bodies. It is equally true of each of the denominations separately that actions of its assemblies or conferences cannot be

expected to express the mind of every individual in the denomination. No one can deny, however, that the utterances of the Federal Council are made only after full consideration by those whom the denominations have themselves appointed to deal with such matters in the Council.

3. It is charged, in the third place, that the Federal Council is "frequently working under the direction of radical groups affiliated with the Third Internationale." There is no shred of truth in the allegation. The Council takes its positions without reference to or connection with any organizations except those of the Churches, and the well-known character and patriotic service of the men and women appointed by the various denominations to direct the program of the Council are in themselves sufficient answer to the baseless charge that they are associated with any groups inimical to the welfare of our country.

4. The Federal Council is further indicted for having mistakenly espoused certain international proposals. It is accused, for example, of having supported the World Court, and having spoken for the Churches in this matter. We are proud to say that this is true. In doing so, the Council was simply voicing the judgment expressed by the various denominations again and again. Almost every major church body in the country has gone on record in favor of the World Court. Both the Council and the denominations which comprise it are committed to a constructive program of developing friendship and goodwill among the nations and of building up international agencies for attaining security and justice without the necessity of resort to violence.

With reference to immigration, to take an illustration of the falseness of certain of the charges, not only did the Council not oppose laws for "the exclusion of undesirable immigrants," but it actually favored a restrictive quota plan. The Council did oppose discriminating against the Japanese in this quota law, and in taking this position it was supported by the action of the boards of foreign missions in the several denominations. To attack the Federal Council for dealing with these matters is to attack the churches themselves, for the Council has simply done as a unit what many denominations have done separately.

It cannot be too strongly emphasized that, in these and all other questions of public welfare, the Federal Council of the Churches seeks to discover the high common mind of the constituent denominations and then to speak and act in their behalf. This is what the Council has done in the past. This is what the denominations expect it to continue to do in the future. Its course will in no way be modified by the unjustifiable attacks of the forces which would, if they could, stifle the voice of the Churches and weaken their influence in the life of the nation.

EDITORS OF RELIGIOUS PRESS TO MEET

A nation-wide gathering of the editors of the religious press will occur in Washington, June 14-15. The occasion is the annual meeting of the Editorial Council of the Religious Press.

The meeting will be devoted exclusively to a consideration of problems confronting Protestant journalism today and of plans by which it may be made more effective.

The chairman of the Editorial Council of the Religious Press is Rev. Paul S. Leinbach, Editor of the *Reformed Church Messenger*.

*(Continued from Page 14)***2. Peace in the Saar Valley**

The differences between France and Germany regarding the maintenance of troops in the Saar valley have been settled in a conciliatory manner. M. Briand and Dr. Stresemann have agreed upon a plan that calls for the creation of a special corps of 800 transport guards recruited from the allied armies of occupation. Dr. Stresemann in agreeing to this plan said that he was acting, "More as a League man than as a German." It is significant, too, that the German cabinet unanimously endorsed this action in a subsequent meeting.

3. The International Economic Conference

President Coolidge has named the following persons as members of the American delegation to the League of Nation's Economic Conference, now in session in Geneva: Henry M. Robinson of Los Angeles, who served on the Dawes Commission; Norman H. Davis of New York, Assistant Secretary of the Treasury and Assistant Secretary of State in the Wilson Administration; John W. O'Leary of Chicago, President of the Chamber of Commerce of the United States; Alonzo E. Taylor of Stanford University, who was associated with Herbert Hoover during the war, and Dr. Julius Klein, director of the Bureau of Foreign and Domestic Commerce of the Department of Commerce and an authority on international economic questions. It is significant that the reconciliation of Russia and Switzerland has resulted in Russian participation in the Economic Conference.

The agenda will include discussions on world economic conditions, commerce, manufacturing industries, agriculture and the problems of tariff, production and distribution.

4. A Balkan Dispute Settled

The possibility of a League investigation in the recent Balkan crisis immediately quieted the nerves of certain European diplomats who had been talking about military action and "strong arm" methods. Italy had accused Jugoslavia of making military preparations for the overthrow of the Albanian Government—preparations that Italy would resist, by force, if necessary. Excitement ran high. Italy appealed to the German Foreign Minister. Jugoslavia appealed to Great Britain. At one of the most crucial points in the controversy M. Peritch, the Foreign Secretary of Jugoslavia, declared in a session of the Skuptschina that his government would welcome an investigation of the issue by the League of Nations. The sky brightened and peace prevailed. The subsequent remarks of M. Briand are to be noted in this connection. He said: "One is glad to believe that Europe, though still exposed to them, is not now so much at the mercy of incidents as was the case some years ago. All nations, big and little, are now eager

and ready to help stamp out at once any beginnings of the flame of war which may appear among them."

5. Disarmament Conference

The Preparatory Disarmament Commission has adjourned to meet again about November 1. The fixing of the date for the Disarmament Conference was left to the discretion of M. Loudon, President of the Commission.

The differences of opinion between France and Great Britain with regard to policies of disarmament are well known. The latter country regards the plan of France for a limitation of "ultimate" war strength as impracticable. Lord Cecil, in expounding the English thesis, suggested that limitation must be based on existing peace-time strength. The French plan also calls for supervision by a permanent League Commission of the manner in which the signatories of the forthcoming disarmament convention keep their promise. The United States and other nations have objected to this suggestion.

M. Loudon, in adjourning the Conference, declared that universal disarmament depended more on the power of public opinion than on anything else. The Naval Conference between the United States, Great Britain and Japan, which will probably convene in Geneva, June 20, will contribute mightily to moulding public opinion in support of disarmament.

What Japan Is Thinking About

An analysis of the type of books published in Japan during 1925 is significant. Of the 18,082 different books on various subjects published during that year 3,128 were on education, 3,075 on literature, 3,075 on travel and geography. Next in order come books on handcraft, music and religion. Military books rank the lowest, with only 91. How many nations would rank favorably with Japan in reading habits?

WOMEN AND THE CHURCH

A meeting of the Joint Committee on the Place and Work of Women in the Church was held on May 2 to consider plans for the publication of preliminary materials gathered in connection with a study which has been in process during the past two years. It is expected that a factual report on the present situation will be issued within a few weeks.

The services of Miss Elizabeth Wilson, for many years one of the leaders in the national and international work of the Y. W. C. A., have been loaned to the Joint Committee for a few months, in order to provide for the completion of the study which was interrupted by the illness and death of Miss Clarissa Spencer. The Joint Committee is made up of representatives of the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions and the Federal Council.

The Open Forum

By Way of Reproof

"It seems to be the general opinion that the leaders of the Federal Council of the Churches and of the Federations of Churches in many cities did not use good judgment when they recently telegraphed and implored our administration in Washington to carry out various (and humorous) ideas in connection with the handling of our delicate relations with Mexico and Nicaragua.

"We too frequently hear ministers advocating the substitution of an international for a national spirit, and this rankles any well-balanced person, knowing, as he does, that an individual, family, community or nation, in order to develop, must believe in and help uphold the principles which they regard and believe in as higher than those of others. When we individually or collectively wish to help others, the motive arises from the feeling that we have something better to offer. Practical men know that the individual's greatest duty is to uphold high principles at any expense, and that may mean even fighting for them, if necessary."

Buffalo, N. Y.

S. G. Taylor.

The Moscow Myth Again!

"That action such as that reported in your minutes (expressing sympathy with the aspirations of the Chinese people) is considered by the Communists as direct aid to their program can be easily proven. That those who engage in those movements at this time of crisis are actual allies—or perhaps I should say 'reserves'—of the Communist forces, can be easily established."

Chicago, Ill.

Henry Curran Wilbur

"Unless the Federal Council of the Churches removes from its leadership men who are more than subject to suspicion because of their direct or indirect affiliation with organizations which give aid and comfort to those who would overthrow the institutions which have made this country what it is today, it will not only forfeit the support of all right-thinking men, but will undo much of the benefits which have followed its work in religious fields."

Cleveland, Ohio

William Frew Long

In a Different Vein

"If it is true that "A man is known by the enemies he makes," why doesn't that apply to organizations? It seems to me that the vitriolic attacks being leveled at the Federal Council constitute the greatest compliment you have ever had."

Philadelphia, Pa.

H. E. Benton

"The Executive Committee of the Ohio Woman's Christian Temperance Union, in An-

nual Session at Columbus, Ohio, March 29, representing 40,000 members, wishes to extend to the Federal Council of the Churches hearty congratulations on the splendid activities in behalf of peace and justice which called forth in the National House of Representatives the illuminating resolution of Representative Free, calling for an investigation of the propagandist activities of the Federal Council of the Churches.

"We congratulate you on the emphasis this places on the fact that Christianity is to be taken seriously as a power in shaping civilization."

Arnetta Gall West

(Mrs.) Sara Belle Stevenson

Columbus, Ohio

Committee

"I am mighty glad they are proposing to investigate you! When organizations reach this stage it shows they are making a dent in the opposition."

New York City

Clement M. Biddle

"With all my heart I congratulate you upon the monthly issue of the *Federal Council Bulletin*. I look forward to its coming and I am delighted that it now comes twice as often as it did.

Cardiff, Wales

(Rev.) Gwilym Davies

"It is a very great pleasure to read the *Bulletin*. I am glad that you have substituted it for the bimonthly publication. It should exert a far-reaching effect for good."

Scarratt College
Nashville, Tenn.

Albert E. Barnett

"I am deeply interested in the special work of the Federal Council for the rehabilitation of the Protestant Churches of Europe, and am now reading with deep interest 'Protestant Europe, Its Crisis and Outlook,' by Drs. Keller and Stewart. It is a book of wonderful insight and power.

"I believe strongly in the Federal Council of the Churches. It is the one great efficient force for bringing unity to pass."

Alexandria, Va.

Samuel A. Wallis.

"At Athens we met that famous man, Dr. W. W. Peet, perhaps the best-known man to diplomats and the people of Southern Europe of any man in that region. He is now engaged in visiting the Eastern Churches, and giving them greetings from the churches of America, an ambassador of goodwill, sent out by the Federal Council of the Churches, and is doing a vast amount of good to a very worthy people, the descendants of the early manuscript-makers of the Bible."

Charles M. Sheldon

(In "Home Again with the Tour Party")
Topeka, Kansas

A Book for the Month

Youth and Christian Unity

I HAVE just finished reading Walter W. Van Kirk's new book, "Youth and Christian Unity" (George H. Doran Co.). It impresses me as being an admirable piece of work. The second chapter is by far the best. The last two chapters clinch the arguments and present a real challenge to the young people of our generation.

Chapters three to eight are full of very valuable information and present a fair and comprehensive picture of the most significant movements in the world today toward Christian unity. I am, however, a bit confused by these chapters, for they do not very clearly show the influence of *youth*. If the Federal Council be taken as a national movement, and the Stockholm Conference as a world movement, the writer will find in both that the proportion of "youth" is very small. I gather from the argument that the author cites these as opportunities for the activities of youth rather than actual accomplishments. Up to the present the churches have entrusted the task of representing them to men (and a few women), all past middle age. At Stockholm, an estimate was made that the average age of the delegates was about fifty-five! The only religious gatherings in recent years in which youth has been represented have been "non-ecclesiastical." No church body would venture to sponsor or accept as "official" the findings of the Evanston, Milwaukee or Indianapolis Conferences.

The one serious criticism of the book that can be made is based on the first chapter. The author follows the line that is taken by so many writers and speakers today—"Youth is in revolt," "Youth is lawless," "Youth is helping to build a new church," "Youth aspires to Christian unity," "Youth is set resolutely against war," "Youth is loyal to the core." (Some of these statements are Van Kirk's, others are taken from a current magazine.) I find myself asking, "What youth are these writers talking about?" For instance, Van Kirk says that youth is willing to follow Jesus, the young man, and in another place that they have no patience with the teachings of that group which insists on Nordic superiority. As a matter of fact, however, the leaders of this latter school are all young. Stoddard is a young man, and those who follow his philosophy are "of the younger generation." His first book was written when he was "very youthful."

Another consideration that the book seems to overlook is the fact that today, while we are making great strides toward a larger unity in service in the churches and a considerable advance toward real Christian unity, there is at

the same time a recrudescence of denominationalism. Most of the churches are drawing the lines closer than at any other time in the last ten or fifteen years and many of the leaders in this new denominational emphasis are young men. I was shocked some time ago to hear a group of "promotional secretaries" in one of our most prominent communions express sentiments that I really thought were "out-of-date," dead, buried, and forgotten, and two of these men were men of the age of the author of this volume.

My own impression, gathered through rather intensive contact with the churches and schools of our own country and other nations in Europe, is that there are four well-defined youth movements:

1. The young people outside the churches who have a passion for social justice and international peace and fellowship, but who have no interest in religion and are sharply antagonistic to the churches.
2. The young people more or less out of touch with the churches and church life who have a passion for righteousness, social justice, and international peace, who believe that through the Christian way of life these things can be secured, but who have no confidence in the Church as a medium.
3. A group with the same ideals which believes that they can be secured only through the Church.
4. A group which believes in these ideals, but is not very enthusiastic in promulgating them nor very venturesome in seeking to make them effective, but which firmly believes that no special moral advance, social reform or religious quickening can be made except through the traditional denominational efforts with which they are connected.

In my opinion groups one, two and four are not at all interested in church unity and I am afraid that group three is the smallest.

The Stockholm Conference elected a Commission on Cooperation with Youth, and Walter W. Van Kirk was made a member of this committee. It seems to me that this book contains valuable information that will be of great help to the work of that Commission and certainly all of us are under obligations to the writer for adding this valuable information in this form to so important a subject.

HENRY A. ATKINSON.

The new "Handbook of the Churches" has been especially welcome because of its remarkable survey of recent tendencies in the religious world. Order from J. E. Stohlmann, Baltimore, Md. Price \$2.00 plus 14 cents' postage.